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THE

GÛLISTÂN,

OR

ROSE GARDEN.

BY

MUSLE-HUDDEEN SHAIK SÂDY,

OF SHEERAZ.

TRANSLATED FROM THE ORIGINAL,

BY FRANCIS GLADWIN.

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MONACENSIS.

TO THE MOST NOBLE

MARQUIS WELLESLEY, K. P.

&c. &c. &c.

THE ILLUSTRIOUS PATRON OF ORIENTAL LITERATURE,

THIS EDITION OF

THE GÛLISTÂN OF SÂDY,

COMPLETED DURING HIS LORDSHIP'S GLORIOUS

ADMINISTRATION OF BRITISH INDIA,

IS HUMBLY DEDICATED BY

HIS LORDSHIP'S

MOST FAITHFUL AND DEVOTED SERVANT,

FRANCIS GLADWIN.

Patna,
Jan. 12, 1806.

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PREFACE

To the Gûlistân of Musle-Huddeen Shaik Sâdy, of Sheerâz.

In the Name of the most merciful God.

PRAISE to the God of majesty and glory, whose service is the means of approach! and to offer him grateful acknowledgments, insures an increase of bounty. Every breath when inhaled sustaineth life, and when respired it exhilirates the body: consequently every breathing includes two benefits, each of which demandeth a distinct acknowledgment. What hand or tongue can fulfil his praise? Sing praises, ye posterity of David, for few of my servants are grateful.—It is best for the servant to confess his weakness, and implore forgiveness at the court of heaven, since no one is able to fulfil his duty towards God. The rain of his infinite mercy refresheth all places; and the table of his bounty is spread far and near. Amidst the enormous sins of his servants, he rendeth not

the veil of their reputation; and during the commission of atrocious offences, ceaseth not to bestow their daily bread.

O merciful God, who out of thine hidden treasures affordest daily sustenance to the Guebre and the infidel, how canst thou exclude thy friends, thou who deignest thus favourably to regard thine enemies! He commandeth his chamberlain the zephyr to spread the emerald carpet, and ordereth the vernal clouds to foster the infant plants in the cradle of the earth. He clotheth the bodies of the trees with verdant foliage, the festal garments of spring, and in celebration of the return of that season, crowneth the youthful branches with garlands of blossoms. By his power, the juice of the cane is converted into delicious honey; and by his discipline, the kernel of the date becometh a lofty tree. Clouds and wind, the moon, the sun and the sky are all busied, that thou, O man, mayest obtain thy bread, and eat it not in neglect. For thy sake, all these revolve and are obedient: it is not therefore consistent with the rules of justice that thou only shouldest not obey. There is a tradition of the chief of created beings, the most noble of existences, the mercy of the universe, the purest of mankind, and completion of the revolution of ages, Mohammed Mustafa (upon whom be blessing and peace!) the intercessor,

the obeyed, the gracious prophet, the bountiful, the majestic, the affable, the sealed. Why should the wall of the faithful suffer anxiety, which has such a supporter? Why should he dread the waves of the sea, who hath Noah for his pilot? His perfections procured him exaltation, his comeliness dispelled the darkness; liberal are all his endowments; blessing be on him and on his race! *The tradition is this:* That when a sinful servant, conscious of his guiltiness, lifteth up the hands of repentance, in hopes of obtaining pardon at the court of the just, the glorious and sublime Being; the Almighty regardeth him not: again he supplicates, and is again disregarded: once more he prayeth with humility and sorrow, and then the just God saith, "O my angels, of a truth I am "ashamed on behalf of my servant, who hath "no other Providence than myself, and there-"fore verily do I pardon him. I have heard "his prayer, and have granted his petition; "because I am ashamed of the excessive "supplication and sorrow of my servant."

Behold the mercy and kindness of God, he is himself ashamed that his servant hath sinned! Those who constantly reside at the temple of his glory, confess the insufficiency of their worship, saying, "We have not worshipped thee in the manner that thou oughtest to be served." And they who would de-

scribe the form of his beauty, are rapt in amazement, declaring, "We have not known thee as thou oughtest to be known." If any one should require me to describe him, how shall the disheartened describe that which hath no form?" The lovers are slain by the beloved, and no voice proceedeth from the dead. A devout man in deep contemplation, with his head reclined on the bosom of meditation, was immersed in the ocean of vision. —When he recovered from that state, one of his companions by way of pleasantry said, —"What miraculous present have you "brought us from this garden, which you "have been visiting?" He answered, "It "was my intention, that when I reached the "rose bush, I would fill my lap with flowers, "for presents to my friends; but when I "came to the spot, the odour so overpowered "my senses, that my skirt dropt out of my "hands." O bird of the desert, learn thou love of the moth, who being burnt, expireth without a sigh. They who pretend to be informed, are ignorant, for they who have known him, have not yet recovered their senses. O, thou art beyond the reach of imagination, conjecture, or thought; surpassing all that has been related, and excelling every thing that I have heard or read. The banquet is concluded, and the period of life is arrived. I continue describing thee the same as at the commencement.

The virtues of the Monarch of Islamism, may God perpetuate his reign!

The favourable mention of Sâdy which has fallen from the mouths of people in general, and the fame of his sayings that has spread over the whole surface of the globe, so that the words of his friendly pen are eaten like sugar; and the value given to his scraps of writings, insomuch that they pass current like bills of exchange: all this cannot be ascribed to the perfection of his own merit and eloquence, but is owing to the monarch of the earth, who is the axis of the revolution of time, the representative of Solomon, the defender of the faithful, the mighty king of kings, the illustrious Atabuk Mozuffarud-deen Aboobukr, the son of Sâd, the son of Zungy, the shadow of God on earth; approve him O, Lord, and grant his desires! He regarded me with the eye of kindness, loaded me with commendation, and shewed a sincere attachment; and therefore, for his sake, persons of all descriptions have taken a fancy to me: for mankind readily adopt the sentiments of their King. From the time that you have looked kindly on my humble state, my merits are more manifest than the sun.—If your servant was made up of defects every fault that the Sultan might commend

would be construed into an excellence. One day in the bath a piece of perfumed clay came to me from the hand of a friend, I said to it, "Art thou musk, or an artificial com-"pound of sweets? for I am charmed with "thy delightful odour." It answered, "I "was a worthless piece of clay, but having "for a season associated with the rose, the "virtue of my companion was communicated "to me; otherwise I am the same identical "earth that I was at firft." O God! bestow happiness on the Moslems by a long continuance of his life; increase the reward of his virtues, and perfections; exalt the dignity of his friends and of his governors; and send destruction on his avowed and secret foes, for the sake of those sayings recorded in the verses of the Koran. O Lord! protect his kingdom, and be thou the guardian of his son! —Of a truth the world enjoys happiness through his means, may his own good fortune be perpetual, and may God befriend him with the standard of victory; in such wise, may the branch also flourish of which the king is the root; since the goodly produce of the soil dependeth on the excellency of the seed. May the most mighty and holy God preserve the land of Sherâz in perfect peace until the day of resurrection, through dread of the justice of its governors, and by the blessings entailed on those who act con-

formably to wisdom! Know you not, why I delayed some time abroad on my travels? I departed out of dread of the Turks; for I beheld the country in disorder, like the hair of an Ethiopian. Their form was human; but like wolves their claws were reeking in blood. Within the city were men with minds virtuous as angels, and without was an army of warlike lions. On my return I found the land at peace; the tigers having forsaken their savage dispositions. Thus at first I beheld the world full of tumult, sorrow, and strife, and it has changed to its present happy state in the reign of the just monarch Atabuk Aboobukr Ben Sad Zungy. The land of Persia is in no danger of suffering distress so long as it is governed by one like thyself, who art the shadow of God. At this day, no one can point out on the surface of the earth an asylum of comfort like the threshold of thy gate. It is thy duty to support the helpless, and it behoveth us to offer up grateful acknowledgments, whilst the reward is with God, the creator of the universe. O God preserve the land of Persia from the storms of strife, as long as the earth and the air shall endure.

The cause of writing the Gûlistân.

ONE night I was reflecting on the time which had elapsed, and lamenting that so much of my life was spent; I pierced the stony mansion of my heart with adamantine tears, and repeated the following lines as applicable to my condition:

In every moment of thy life a breath is expended, so that what remain eth is but of small account. Alas! thou hast spent fifty years in sleep, excepting these five days that thou hast been awakened to reflection. Shame on that man who departed without finishing his work; who, when the drum was beaten for marching, had not made up his burthen. Sweet sleep on the day of marching with-holds the traveller from his way. Every one who came erected a new fabric; he departed and evacuated the tenement for another to enter; and this, in like manner, formed new schemes; but no one ever finished the building. Place no reliance on an unsteady friend; the liar deserveth not belief. Since both the good and the bad must die, happy is that man who carries off the ball of virtue.* Send to your own tomb the provisions for the journey; no one will bring them after you, therefore dispatch them before your

* Alluding to the game of Chowgong, or the Mall.

departure. Life is snow, and the summer sun advanceth: only a small part remaineth unmelted; art thou yet slothful! You who have gone empty-handed to market, I fear will not return with a full napkin. Whosoever eateth his wheat before it is ripe, must glean ears of corn at the time of harvest. Listen attentively to the admonition of Sâdy; the road is such as I have described it, be of good cheer, and proceed on your journey. After deliberating on the subject, it appeared to me adviseable, that I should make choice of retirement, and withdrawing myself from society, erase from the tablet of my memory all vain words, and refrain from conversation.

One deprived of the faculty of speech, who sitteth in a corner deaf and dumb, is preferable to him who cannot govern his tongue. At length one of my friends, the intimate and familiar partner of my travels, and companion of my cell, entered the door, and accosted me after his usual manner; but in return for all his pleasantry and mirth, and inclination to familiar intercourse, I gave no answer, nor raised up my head from the knees of adoration. He looked displeased and said, "Whilst you have the power of utter-
"ance, speak, O my brother, with favour
"and kindness, for to-morrow, when the
"messenger of fate arriveth you will through
"necessity be silent." One of my comrades

informed him how matters stood, saying, "Such an one hath positively resolved to spend the remainder of his life in devotion, and to observe silence; follow his example, if you are able, and keep him company." He replied, "I swear by the great God, and by "our long uninterrupted friendship, that I "will neither breathe nor stir a step until "he hath answered with his accustomed free- "dom; for it is folly to distress our friends, "when an inconsiderate oath can be easily "expiated. It is contrary to justice, and op- "posite to the sentiments of the wise, that "the sword of Aly should remain in the scab- "bard, or that the tongue of Sâdy should "cleave to the roof of the mouth. To what "shall be likened the tongue in a man's "mouth? It is the key of the treasury of wis- "dom: when the door is shut, who can disco- "ver whether he deals in jewels or in small "ware? Although, in the estimation of the "wise, silence is commendable, yet at a pro- "per season, free speech is preferable. Two "things indicate an obscure understanding, "to be silent when we ought to converse, "and to speak when we should be silent." To be brief, I was not able to restrain my tongue from speaking to him: I thought it inhuman to turn my face from him, because he was an agreeable and sincere friend. When you determine to fight, be sure either that

you are stronger than your adversary, or that you have a swifter pair of heels. Thus through necessity I spoke; and went abroad in good humour. It was the season of spring, the air was temperate, and the rose in full bloom. The vestments of the trees resembled the festive garments of the fortunate. It was midspring, when the nightingales were chanting from the pulpits of the branches. The rose decked with pearly dew, like blushes on the cheek of a chiding mistress. It happened once, that I was benighted in a garden, in company with one of my friends. The spot was delightful, the trees intertwined; you would have said that the earth was bedecked with glass spangles, and that the knot of the Pleiades was suspended from the branch of the vine. A garden with a running stream, and trees from whence birds were warbling melodious strains; that filled with tulips of various hues; these loaded with fruits of several kinds. Under the shade of its trees the zephyr had spread the variegated carpet. In the morning, when the desire to return home overcame our inclination for remaining, I saw in his lap a collection of roses, odoriferous herbs, and hyacinths, which he had intended to carry to town. I said, "You are not ignorant that the flower of the "garden soon fadeth, and that the enjoy-"ment of the rose-bush is but of a short

" continuance; and the sages have declared,
" that the heart ought not to be set upon any
" thing that is transitory." He asked, "What
" course is then to be pursued? I replied, "I
" am able to form a book of roses, which will
" delight the beholders, and gratify those
" who are present; whose leaves the tyran-
" nic arm of the autumnal blasts can never
" affect, nor injure the blossoms of its spring.
" What benefit will you derive from a basket
" of flowers? carry a leaf from my garden;
" a rose may continue in bloom for five or
" six days; but this rose garden will flou-
" rish for ever." As soon as I had uttered these words, he flung the flowers from his lap, and laying hold on the skirt of my garment, exclaimed, "When the beneficent pro-
" mise, they faithfully discharge their engage-
" ments." In the course of a few days, two chapters (one on the comforts of society, and the other containing rules for conversation*) were written out in my note book, in a style that may be useful to orators, and improve the skill of letter-writers. In short, whilst the rose was yet in bloom, the book entitled the Rose Garden was finished: but it will be truly perfected on gaining a favourable reception at court, and when it obtains an indulgent perusal from that Prince, who is the

* The 7th and 8th chapters. *Suroory.*

asylum of the world, the shadow of the most high, the ray of providential beneficence, the treasury of the age, the refuge of religion, the favourite of heaven, the mighty arm of the victorious empire, the lamp of the resplendent religion, the most splendid of mankind, the aggrandizer of the faith, Sâd son of Atâbuk the great; that potent monarch, to whom nations bend the neck; lord paramount of the Kings of Arabia and Persia; sovereign of land and sea; inheritor of the throne of Solomon, Mozuffuruddeen, may God perpetuate the good fortune of both, and prosper all their righteous undertakings! If ornamented with the Sovereign's approbation, it is a gallery of China paintings, and the designs of Urzung.* I trust that he will not look dissatisfied, since the rose garden is not a fit place for displeasure; and more especially as its fortunate preface is inscribed to Sâd Aboobukr Ben Zungy.

Celebration of the great Ameer, the Fortunate Fukrruddeen, Aboobukr Ben Aboo Nusr.

Once more the bride of my imagination, conscious of her want of beauty raiseth not her head, but in a desponding mood modestly looks down upon her feet, not venturing

* The paintings of the impostor Mani.

to make her appearance in the assembly of beautiful youths, unless she be decked with the jewels of approbation from the great Ameer, who is learned and just, assisted by Heaven, the conqueror of his enemies, the support of the throne of empire, counsellor of the state, the asylum of the indigent, and refuge of the stranger, the patron of the learned, and friend of men of piety, the glory of the Persian race, and strength of the arm of empire; of royal endowments, the glory of the state and of religion, the succour of the faith and of the faithful, the confident of Kings and Emperors, Aboobukr Ben Aboo Nusr, may God prolong his life, increase his dignity, enlighten his breast, and augment his reward! for he is celebrated amongst all the nobles of the earth, and is the confluence of laudable actions. Whosoever enjoyeth the shadow of his kindness his sin is pardoned, and his enemy becometh his friend. Every other individual servant and domestic hath some duty appointed him, in the performance of which should he be somewhat negligent or slothful, he would most certainly incur displeasure and reprehension; but for the class of Durwaishes, whose duty it is to be grateful for the kindness of their superiors, to celebrate their virtues, and to implore blessings for them; such service is better performed when absent than when present, because in the lat-

ter case their behaviour may border on speciousness, whilst the other is void of ceremony and more acceptable. The sky's incurvated back became straight through delight when dame nature brought forth a son like thee.—It is a pure instance of divine mystery when the Creator of the universe out of his benevolence distinguishes a servant for the instruction of mankind. He hath obtained immortality, whose fame liveth, because after his departure the renown of his virtue insures existence to his name. It is matter of indifference, whether the learned praise thee or not, for the face of a beloved mistress requireth not the art of the tire-woman.

Excuse for the Omission of Personal service; and the Cause of choosing Retirement.

My deficiency and backwardness in the strenuous discharge of personal service at the palace of sovereignty, resembles the story told of Buzerchemeher; how that when a number of the sages of Hind were discoursing of his virtues, they could discover in him only this fault, that he hesitated in his speech, so that his hearers were kept a long time in suspense before he delivered his thoughts. Buzerchemeher overheard their conversation, and observed, "It is better to

deliberate before I speak than to repent of what I have said." Old men of experience, who know the value of words, reflect and then speak. Expend not your breath in talking idly; speak to the purpose, and mind not if your delivery should be slow. First think, and then speak, but stop before they say, it is enough. Man excelleth the brute creation by the faculty of speech, but you are beneath the brute if you make an improper use of that gift. How then could I venture to make my appearance in the assembly of grandees of sovereignty, the confluence of men of piety and the centre of profound scholars; where, if in the course of conversation, I should feel animated, I might be presumptuous. Small is the capital stock which I could produce before the Vizier: glass beads amongst jewellers are not worth a barley corn; a lamp in the face of the sun emitteth not a ray of light; and a lofty turret at the foot of mount Alwund appears diminutive. Whosoever stretcheth out his neck claiming consequence, is beset by enemies from all quarters. Sâdy lies prostrate, freed from worldly desires; no man attempteth to combat with one who is down on the ground. Consideration should precede speech; they first lay the foundation, and then build the wall. I understand making artificial

flowers, but am not a professed gardener! I sell a beauty, but not in Canaan.* They asked Locman, of whom he had learned philosophy: he answered "of the blind, because they never advance a step, until they have tried the ground."—Try your way before you stir your foot. Be assured of your manhood, and then marry.

Although the cock is dauntless in battle, yet to what purpose shall he strike against a hawk with brazen talons? The cat is a tiger in seizing the mouse; but is herself a mouse when engaged with the tiger.

But relying on the liberal disposition of the great, who shut their eyes on the defects of the humble, and strive not to expose the faults of inferiors, I have in a summary form comprised in this book morals and choice tales, embellished with verses and relations of meritorious deeds of Kings; in collecting materials for which, I have spent a considerable part of my life. These were my reasons for writing the Gûlistân. May God favour me with his aid! These verses and recitals will last for years, when every particle of dust of which I am compounded, will be dispersed. The intention in drawing this picture is, that it may remain after me; seeing that exist

* Alluding to Joseph, who on account of his beauty was styled the moon of Canaan.

ence is fleeting, unless a devout person should one day, out of compassion, bestow his blessing on the works of the Durwaishes. Having maturely deliberated on the general arrangement of the book, the order of the chapters, and abridging the style of the language, it seemed advisable that this verdant garden, planted like paradise, should also resemble it by having eight gates; and I abridged the work that it might not be thought tedious.

Chap. I. On the morals of Kings.
—— II. On the morals of Durwaishes.
—— III. On the excellency of contentment.
—— IV. On the advantage of silence.
—— V. On love and youth.
—— VI. On weakness and old age.
—— VII. On the force of education.
—— VIII. Rules for conduct in life.

Date of the book. At the time when I enjoyed a cheerful mind, in the year six hundred and fifty-six of the Hejira æra;* my design was to give advice, and I have spoken accordingly. I committed the work to God, and departed.

* A. D. 1258.

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THE GULISTAN.

CHAPTER I.

ON THE MORALS OF KINGS.

TALE I.

I HAVE heard, that a certain monarch having commanded a captive to be put to death, the poor wretch, in a fit of despair, began to abuse and reproach the King, in his own language; according to the saying, "Whosoever washeth his hands of life, uttereth whatever is in his heart. "A "man without hope speaketh boldly; as the "cat when driven to despair, seizeth the "dog: in the time of need, when it is im-"possible to escape, the hand graspeth "the sharp-edged sword." The King asked, "What doth he say?" one of the Viziers,

who was of a benevolent disposition, replied; "O my Lord, he said, the Almighty befriendeth him who stifleth his anger, and is merciful to his fellow creatures." The King had compassion on him, and spared his life. Another Vizier, of a contrary temper, said, "It becometh not persons of our rank to speak any thing but truth in the presence of monarchs; that man reviled the King, and spoke indecently." The King was displeased at his speech, and said, "I am more satisfied with that falsehood, than with this truth, which you have uttered; because that was well intended, and this is founded on malignity; and the sages have declared, that falsehood mixed with good advice, is preferable to truth tending to excite strife. "When a king is guided by the advice of another, woe be unto him if he speaketh any thing but good. On the portico of the hall of Feredoon was written, The world, O my brother, continueth not to any one; place your affections on the Creator of the universe, and that will suffice. Make no reliance, neither rest upon the kingdom of this world; seeing how many like yourself it hath nourished and killed." When the pure soul is about to depart,

what is the difference between expiring on a throne or on the bare ground?

TALE II.

One of the Kings of Khorasan saw in a dream Sultan Mahmood Sebuktegeen an hundred years after his death, when the whole of his body had fallen into pieces and become dust, excepting his eyes, which moved in the sockets, and looked about. All the philosophers were at a loss to explain the meaning, excepting a Durwaish, who, after making his obeisance, said, "He is still looking about, because his kingdom is possessed by others." Many men of renown whom they have buried in the ground, have not left any traces of their existence on the surface of the earth. That old corpse which they had deposited in the grave, his dust is so decayed that not a single bone of him remains. The happy name of Nushirvan still exists through his liberality, although a long season hath elapsed since his departure. Do good, O man, and account your life as gain, before the report is spread that such an one is no more.

TALE III.

I HEARD of a king's son, who was low in stature and ill favoured, whilst all his brothers were tall and handsome. Once on a time, his father looked at him with disgust, which the son had sagacity enough to discover, and said, "O father! a short man, who is wise, is preferable to him who is tall and ignorant. Not every thing is valued according to its height; the sheep is clean, and the elephant an unclean animal. Sinai is one of the most inconsiderable mountains of the earth, but verily it is the greatest before God in rank and dignity. Have you heard, what was said one day by a wise lean man, to a fat blockhead? One Arab horse, though lean, is preferable to a stable full of asses." The father laughed, the courtiers applauded, and the brothers were mortified to the very soul. Until a man hath spoken, his defects and his skill are concealed. Imagine not every desert to be empty, for perhaps a tiger may be there asleep. I heard that at that time a powerful enemy appeared against the

King, and when the two armies met, the first person who impelled his horse into the action, was this young prince calling out, " I am not him, whose back you shall see in the day of battle, but my head may be found in dust and blood: for whosoever fighteth the battle staketh his own life; and he who flieth, sporteth with the blood of his troops." Having thus said, he attacked the troops of the enemy, and overthrew several men of renown. When he came to his father, he bowed down to the earth and said, " O ye, to whom my form appeared contemptible, without considering the force of my valour, in the day of battle the slender steed is useful and not the fattened ox." It is reported, that the enemy having many troops, and this side but few, a body of the latter were giving way, upon which the Prince vociferated, " Exert yourselves like men, that you may not wear the dress of women." The troopers, animated by this speech, joined in the general attack, and are reported to have gained the victory over the adversary on that day. The King kissed his head and eyes, and folded him in his arms, and his affection towards him encreased daily, till at length he appointed

him his successor. The brothers became envious, and put poison into his food. His sister seeing this from a window, flapped to the shutters, and he understanding the signal, withdrew this hand from the dish, and exclaimed, "If the wise should be deprived of life it would be impossible for the unskilful to supply their place. No one would go under the shade of the owl, if the Homai was annihilated from the earth." They informed the father of the circumstances, who sent for the brothers, and after rebuking them properly, he gave to each of them a suitable portion of his kingdom, that all cause of strife and bickering might subside. "It has been observed that ten Durwaishes may sleep upon one blanket, but that one kingdom cannot contain two kings." If a pious man eateth half a loaf of bread, he bestoweth the other half on the poor. If a king possesseth the dominion of a whole climate, he longeth to have the same enjoyment of another.

TALE IV.

A GANG of Arabian robbers had assembled on the top of a mountain, and blocked up the road of the caravan. The inhabitants were distressed by their stratagems, and the troops of the Sultan overpowered; because the thieves, having possessed themselves of a fortress on the summit of the mountain, made this strong hold their fixed residence. The counsellors of the King's party consulted together, how to remove this grievance, because if they were suffered to continue any time in this state, they would become too powerful to be subdued. The tree that has only just taken root, may be pulled up by the strength of a man, but should it continue some time in that state, it could not be eradicated even by a windlass. It is possible to stop the course of a spring with a bodkin, which when formed into a full stream, cannot be forded by an elephant. They came to the determination to send one as a spy, to watch the opportunity when the thieves should be gone to attack a tribe, and the place evacuated.

They detached a party of approved men, who concealed themselves in the pass of the mountains. In the evening, when the robbers returned from their expedition with their plunder, they laid aside their weapons, and deposited their spoil. The first enemy who attacked them was sleep, about the end of the first watch of the night. The sun's disk passed into shadow, Jonas entered into the whale's belly. The gallant men sprang out of the ambush, and pinioned the robbers one after another. In the morning they were brought to the palace, when the King gave orders for them all to be put to death. There happened to be amongst them a lad, the first fruits of whose youth were yet immature; the freshness of his cheeks resembled a rosebud in early spring. One of the Viziers kissed the foot of the King's throne, and bowed his head to the earth in intercession, saying, "This boy hath not, like the rest, tasted the fruit of the garden of life, nor ever enjoyed the harvest of the season of youth. I therefore venture to hope from your Majesty's known clemency, that you will oblige your servant, by sparing the lad's blood." The King looked displeased

at these words, as they did not accord with his enlightened understanding, and he observed that an evil root will not thrive in a goodly shade. "To educate the worthless, is like throwing a walnut upon a dome; it is better to eradicate them altogether; for to extinguish the fire, and suffer a spark to remain; or to kill the snake, and preserve the young, is not acting like a wise man. Though the clouds should pour down the water of life, you would never gather fruit from the branch of the willow. Waste not your time on low people, for we can never obtain sugar from the reed." When the Vizier heard these words, he reluctantly approved of them, and praised the King for his just observation, saying, "May the King live for ever! nothing can be more true than what my lord hath pronounced, that if he had continued with these wicked wretches, he would naturally have fallen into their evil courses, and would have become one of them; but your servant entertains hopes, that this boy, by associating with men of probity, will receive instruction, and imbibe virtuous sentiments; for being but a child, his principles cannot be tainted with the lawless and inimical dis-

position of that banditti; for in the Hadees it is recorded: "Of a truth every one is born with a disposition to Islamism, and it is owing to his parents his becoming a Jew, a Christian, or a Majoosie." Lot's wife associated with the wicked, and his posterity forfeited the gift of prophecy, but the dog of the companions of the cave, by long converse with the virtuous, became a rational creature." The Vizier having thus concluded his speech, some of the courtiers joined in his petition, till at length the King spared the life of the youth, and said, "I grant your request, although I disapprove of it. Know you not what Zal said to Rustam? Consider not any enemy as weak and contemptible. I have frequently seen water issue from a small spring, which so increased in its course, that it carried away the camel with his load." Summarily, the Vizier took the youth into his family, and educated him with kindness and attention. An able master was appointed his tutor, who taught him how to ask a question, and return an answer with elegance, together with all the accomplishments requisite for court, so that his manners met with general approbation. Once when the

Vizier mentioned to the King some particulars of the youth's disposition and manners, and was saying that wise education had made impression on him, and that his former ignorance was rooted out of his mind; the King laughed at those expressions, and said, "The wolf's whelp will at length become a wolf, although it be brought up along with men." Two years after this conversation, a set of vagabonds of the town entered into a conspiracy with him, and taking an opportunity, he killed the Vizier, and his two sons, carried off an immense booty, and succeeding his father as the head of the gang, became an avowed offender. The King apprised thereof, in the emotion of amazement, exclaimed, "How can any one form a good sword out of bad iron? O ye philosophers, it is impossible to convert a worthless wretch into a good man. The rain, in whose nature there is no partiality, produces tulips in the garden, but only weeds in a barren soil. A sterile soil will not yield spikenard, waste not then seed upon it. To shew favour to the wicked, is in fact doing injury to the good."

TALE V.

I saw at the gate of Ughulmish an officer's son, who was endowed with wisdom and sagacity beyond description: even his childhood was distinguished by proofs of superior abilities. The star of sublimity shone on his head through wisdom. Summarily, he obtained favour in the sight of the Sultan, on account of his beauty and acute understanding, according to the saying of the sages, "Ability, and not riches, constitutes worth: greatness dependeth on skill, and not on years." His companions became envious, and accusing him falsely of dishonesty, made a fruitless attempt to deprive him of life. But what can the enemy do against him who hath an assured friend. The King asked him, "What is the cause of their striving against you?" He replied, "Under the shade of your majesty's protection, I have gained the good will of every one, excepting the envious man, who cannot be satisfied but by the decline of my good fortune; and may the wealth and prosperity of sovereignty be

perpetual. I can avoid injuring the mind of every one, but what shall I do to the envious man, who carrieth the injury in his own breast? Die, thou envious wretch, since thou canst not be cured of the disease under which thou labourest but by death. The malevolent man wishes that misfortune may befal the successful. If the bat's eye seeth not in the day, what fault is on that account to be imputed to the sun? require you truth? It is better for a thousand such eyes to suffer, than that the brightness of the sun should be obscured.

TALE VI.

They tell a story of one of the Kings of Persia, that he had stretched out the hand of oppression on the property of his subjects, and exercised tyranny and violence. By his repeated acts of injustice, the people were compelled to emigrate to different countries, beyond the reach of his power. When his subjects were diminished, the resources of his government were lessened,

his treasury was exhausted, and powerful enemies pressed him on all quarters. Whosoever looketh for assistance in the day of adversity, let him exercise humanity in the season of prosperity. If you do not treat kindly the servant, with the ring on his ear, he will depart; shew kindness in such manner that the stranger may become a willing servant. One day in his presence they were reading in the Shahnameh, the history of the decline of the kingdom of Zohac, and the reign of Feridoon. The Vizier asked the King, "Since Feridoon had neither money, nor territory, nor troops, how did it happen that the kingdom was conferred on him?" He answered, "In the manner you have heard, the people joined him, and through their strength he gained the kingdom." The Vizier rejoined, "Seeing that collecting people together is the means of forming a kingdom, why then do you make them disperse, unless you do not desire to govern? It is advisable to cherish the army at the risk of your life, as the Sultan deriveth his power from his troops." The King asked, "What methods are to be taken to collect together troops and subjects?" The Vizier replied, "The

monarch must be just, to induce them to approach him, and merciful that they may enjoy peace in the shade of his government; but you possess neither of these qualities. A tyrant cannot govern a kingdom, as a wolf cannot perform the office of a shepherd. The tyrannic prince saps the foundation of his own empire." The king was offended at the Vizier's wise admonition, and ordered him to be bound, and committed to prison. A short time after, the sons of the King's uncle commenced hostilities, and appeared in arms, and claimed possession of their father's dominions. A number of people, who on account of his oppression had absconded, now joined the enemy and supported them; till at length the King was dispossessed of the kingdom, and they obtained it.

The King who suffers the poor to be oppressed, will find, in the day of adversity, his friends become powerful foes. Be on good terms with your subjects, and sit down secure from the attack of your enemy; for to a just monarch, his subjects are an army.

TALE VII.

A KING was sitting in a vessel with a Persain slave. The boy having never before seen the sea, nor experienced the inconvenience of a ship, began to cry and lament, and his whole body was in a tremor. Notwithstanding all the soothings that were offered, he would not be pacified. The King's diversion was interrupted, and no remedy could be found. A philosopher who was in the ship, said, "If you will command me, I will silence him." The King replied, "It will be an act of great kindness." The philosopher ordered them to throw the boy into the sea, and after several plunges, they laid hold of the hair of his head, and dragging him towards the ship, he clang to the rudder with both his hands.

When he got out of the water, he sat down quietly in a corner of the vessel. The King was pleased, and asked how this was brought about: The philosopher replied, "At first he had never experienced the danger of being drowned; neither knew he

the safety of a ship." In like manner, he knoweth the value of prosperity, who hath encountered adversity. O thou who hast satisfied thine hunger, to thee a barley loaf is beneath notice; that seems loveliness to me, which in thy sight appears deformity. To the nymphs of paradise, purgatory would be hell; and ask the inhabitants of hell, whether purgatory is not paradise. There is a difference between him who claspeth his mistress in his arms, and him whose eyes are fixed on the door expecting her.

TALE VIII.

They asked King Hormuz, "What crime have you found in your father's ministers, that you ordered them to be imprisoned?"

He replied, "I have not discovered any crime, but perceiving that they fear me greatly in their hearts, and do not place full reliance on my promise, I was alarmed, lest out of apprehension for their own safety, they might attempt my ruin; and therefore I have followed the advice of the

sages, who say, "Fear him who feareth you, although you be able to cope with an hundred such. Dost thou not know, that the cat when desperate, teareth out the tiger's eyes with her claws? The snake biteth the foot of the peasant, from the dread of having its own head dashed against a stone."

TALE IX.

A KING of Arabia was sick in his old age, and there was no hopes of his recovery, when a horseman entered the gate, and brought these glad tidings, "Through your majesty's auspices, I have taken such a fortress; the garrison are made prisoners; and the troops and subjects of that quarter have one and all submitted to your government."

When he heard these words he sighed and said, "This good news concerns not me but mine enemies, that is, those who shall succeed to my kingdom. My precious life hath been vainly spent in the expectation of accomplishing my wishes, but now, to

what purpose does it serve, for I have no hope that my past life should return! The hand of fate beats his march upon the drum. Alas! mine eyes, take your leave of this head; hands, arms, and wrists, bid adieu to each other. Death, a foe to my desire, hath overtaken me. For the last time come before me, O my friends! my days have been spent in ignorance; I have not performed my duty; shun my example."

TALE X.

In a certain year I was sitting retired in the great mosque at Damascus; at the head of the tomb of Yahiya the prophet (on whom be peace!). One of the Kings of Arabia, who was notorious for his injustice, happened to come on a pilgrimage, and having performed his devotions, he uttered the following words:

"The poor and the rich are servants of this earth, and those who are richest have the greatest wants." He then looked towards me and said, "Because Durwaishes are

strenuous and sincere in their commerce with heaven, unite your prayers with mine, for I am in dread of a powerful enemy." I replied, "Shew mercy to the weak peasant, that you may not experience difficulty from a strong enemy. It is criminal to crush the poor and defenceless subjects with the arm of power. He liveth in dread who befriendeth not the poor, for should his foot slip, no one layeth hold of his hand. Whosoever soweth bad seed, and looketh for good fruit, tortureth his imagination in vain, making a false judgment of things. Take the cotton out of thine ear, and distribute justice to mankind, for if thou refusest justice, there will be a day of retribution.

The children of Adam are limbs of one another, and are all produced from the same substance; when the world gives pain to one member, the others also suffer uneasiness. Thou who art indifferent to the sufferings of others, deservest not to be called a man."

TALE XI.

A DURWAISH who never prayed in vain, made his appearance at Baghdad. Hojaj Yousuf sent for him, and said, "Offer up a prayer for me." He said. "O God take away his life." Hojaj asked, "For God's sake what kind of prayer is this?" He answered, "It is a salutary wish for yourself and for all moslems. O thou powerful wretch, who oppressest the weak, how long will this violence continue? Of what use is thy government? it is better that thou shouldst die, because thou art an oppressor of mankind."

TALE XII.

A CERTAIN tyrannical king asked a religious man, "What kind of devotion will be most meritorious for me to perform?" He replied, "That you sleep at noon, because in that one moment you will not oppress mankind."

When I saw a tyrant sleeping at noon, I

said, "He is a tyrant, it is best that he should be overcome with sleep. He who is better asleep than awake, death is preferable, to such an evil life."

TALE XIII.

I HEARD of a king, who had spent the night in jollity, and when he was completely intoxicated, he said, "I have never in my life experienced a more pleasant moment than the present, for I have no thoughts about good or evil, and am not plagued with any one." A naked Durwaish, who had been sleeping without in the cold, said, "O King, there is none equal to thee in power.—I grant that you have no sorrow of your own, but what then, hast thou no concern about us?" The King was pleased at this speech, and threw out of the window a bag of a thousand dinars, and said, "O Durwaish, hold out your skirt." He answered, "Whence shall I produce a skirt, who have not a garment?"

The King the more pitied his weak estate,

and in addition to the money sent him a dress The Durwaish having consumed the whole sum in a short time, came again. Riches remain not in the hand of the pious, neither patience in the heart of a lover; nor water in a sieve. At a time when the King had no care about him, they related his case. He was angry, and turned away his face from him, and to this point men of wisdom and experience have observed that we ought to guard against the fury and rage of kings, for frequently their thoughts are engrossed by important affairs of state, and they cannot endure interruption from the vulgar. Whosoever watches not a fit opportunity, must expect nothing from the King's favour. Till you perceive a convenient time for conversing, lose not your own consequence by talking to no purpose. The King said, "Drive away this insolent extravagant fellow, who has dissipated such an immense sum in so short a time; since the Biet ul mâl is designed to afford a mouthful for the poor, and not to feast the fraternity of devils. The blockhead who burns a camphor candle in the day time, you will soon see without oil in his lamp at night." One of the viziers

a good counsellor, said, "O King, it seems expedient that stated allowances should be settled for people of this class separately for their maintenance, that they may not live extravagantly; but what you commanded in displeasure, to exclude them altogether, is repugnant to the principles of true generosity; to fill one with hopes through kindness, and then to destroy him with despair: a monarch cannot admit people into his presence, and when the door of liberality is open, then shut it upon them with violence. No one seeth the thirsty pilgrims on the sea shore; wherever there is a spring of sweet water, men, birds, and ants flock together."

TALE XIV.

One of the former Kings was negligent in protecting his dominions, and having suffered his troops to be in distress, when a powerful enemy appeared they forsook him. When pay is witheld from the troops, they are unwilling to put their hands to

their swords. Being intimately acquainted with one who had deserted his post, I reproached him, saying, "It is base, disreputable, mean, and ungrateful, when upon a trifling change of condition, a man forsakes his old master, unmindful of the favours of many years." He replied, "If I should tell you the state of the case, you would acquit me; perhaps my horse was without barley and my saddle cloth in pawn; and the Prince who through avarice with-holds the pay of his soldiers, does not deserve that they should expose their lives in his service. Give money to the gallant soldier that he may expose his head, for if you do not pay him, he will seek his fortune elsewhere. The strong man, if his belly is full, will fight valiantly, but when hungry he will run away stoutly."

TALE XV.

A CERTAIN Vizier, being dismissed from his office, joined a society of Durwaishes, the blessing of whose company made such

an impression as bestowed comfort on his mind. The King was again favourably disposed towards him, and ordered that he should be reinstated; to which the Vizier would not consent, saying, that degradation was preferable to employment. "They who are seated in the corner of retirement, close the dog's teeth and men's mouths. They tear their papers and break their pens, and are delivered from the hands and tongues of slanderers." The King said, "of a truth we stand in need of a man of such sufficiency for the administration of our government." The Vizier observed that the proof of a man's being sufficiently wise, was his not engaging in such matters. The Homai is honoured above all other birds, because it feeds on bones, and injures not any living creature. *Parable.* They asked a Syagoosh, why do you choose the servile society of the Lion?

He replied, "Because I eat the remains of his hunting, and live guarded from the machinations of my enemies, under the protection of his valour." They asked, "Now that you are under the shadow of his protection, and gratefully acknowledge his beneficence, why do you not approach

nearer, so as to be brought into the circle of his principal servants, and to be numbered amongst his favourite ministers ?" He replied, "I am not so confident of my safety from his severity." If the Gueber lights the fire an hundred years, yet should he fall into it, for an instant, he would be burnt. It may happen that a King's minister obtains money; or he may chance to lose his head. The sages have said, "Beware of the inconstant disposition of princes, who sometimes are dissatisfied at a salutation; and sometimes in return for rudeness will bestow a dress of honour." And they have also observed wit is an accomplishment in a courtier, but a blemish in the character of a wise man. Preserve the dignity of your own character, and leave sport and buffoonery to courtiers.

TALE XVI.

One of my companions was complaining to me of the unfavourableness of the times, and said, "I have but small means with a large family, and am not able to support

the burthen of poverty. It has frequently come into my mind to go to some other country, that by whatever way I might maintain myself, no one would know of my good or bad fortune. Many a person has slept an hungered without any one knowing who it was. Many a vital spirit has departed, over which no one has wept. Again, I reflect on the malevolence of my enemies, who in my absence would scofingly laugh at my conduct, and impute my exertions for the benefit of my family to want of humanity, and might say, behold that shameless wretch, who will never experience good fortune, he consults his own ease, and abandons to distress his wife and children. I have some skill in arithmetic, as you know; and if through your interest any office can be obtained, that will be the means of making my mind easy; during the remainder of my life, I shall not be able to express my gratitude." I said, "Alas! my friend, the service of princes has two sides, the expectation of a livelihood, and the dread of losing one's life; and it is contrary to the opinion of the wise, for the sake of such hope to fall into such danger. No one cometh to the poor man's

house, saying pay the taxes on your ground or garden, either be prepared to encounter anxiety and grief, or expose your intestines to the crow." He replied, "This speech is not applicable to my case, you have not answered my question; have you not heard the saying, that whosoever is guilty of dishonesty his hand trembles on rendering his accompt? Rectitude is the means of conciliating the divine favour. I never saw any one lost on a straight road: and the sages have remarked that four kinds of persons are mortally afraid of four others, the oppressor dreads the king, the thief dreads the watchman, the adulterer dreads the informer, and the harlot the Mohtesib; but he who has a clear conscience, what has he to apprehend from investigation?

Live not extravagantly while in office, if you wish that on your removal from it, your enemy may have no power to injure you. Be upright in your conduct, O my brother, and stand not in awe of any one. The fuller beats foul cloths only, against the stone." I replied, "The story of the fox suits you exactly, who on being seen running away and limping, some one asked what calamity occasioned him so much trepidation. He

replied, I hear that they are going to press a camel into the service. The other observed, I like your impudence; what relationship is there between you and a camel, and what resemblance have you to that animal? He replied, Be silent, for if the malignant, out of evil design, should say, this is a camel, and I should be seized, who would be so solicitous for my relief as to order an enquiry into my case? and before the antidote can be brought from Irak, he who has been bitten by the snake may be dead. Thus, although you possess such worthiness and integrity, yet the envious are in ambush, and the enemy sitting in a corner, if they should mis-represent your worthy disposition, and you should incur the King's displeasure, and fall under his resentment, who will be able to speak in your behalf? It seems most advisable that you should moderate your desires, and give up all thoughts of preferment; for the sages have remarked that in the sea there are good things innumerable; but that if you wish for safety, you must seek it on the shore." My friend heard these words, was displeased, looked angrily, and began to speak with a degree of asperity, saying, "In all

this what is there of wisdom, propriety, intelligence, or penetration? and the words of the sages are verified, namely, that friends are serviceable in prison, for that at table enemies assume the appearance of friends. Account not those your friends, who in prosperity boast of their attachment and brotherly affection. I consider him as my friend, who takes me by the hand in the season of adversity and distress."

I perceived that his mind was perturbated, and that he considered my advice as an excuse for not serving him. I therefore waited on the superintendant of the finances, and through the means of an intimacy which had formerly subsisted between us, I represented the circumstances, in consequence of which he gave my friend some small appointment. In a short space of time, they saw the worthiness of his character, and his good management met with approbation. His affairs prospered, and he gained preferment; so that the star of his good fortune ascended, until he gained the meridian of his wishes, and became a favourite with the Sultan, an object of general admiration, and the confidant of illustrious personages. I rejoiced at the state of

his prosperity, and told him not to be uneasy about his affairs, nor to suffer his heart to be distressed, since the water of immortality is in the land of darkness. O brother, who art in distress, be not disheartened, for God hath many hidden mercies. Repine not at the versatility of fortune, for patience is bitter, but the fruit is sweet. At that juncture, it happened, that in company with a number of my friends, I undertook a pilgrimage to Mecca. When we returned from the pilgrimage, he came out two days journey to meet me. Seeing him in distressed circumstances, habited like a Durwaish, I asked him the cause, to which he replied, " It has happened just as you predicted: some persons out of envy charged me with unfair practices, the King did not order investigation of the circumstances, and my old acquaintances, and kind friends opened not their lips in my justification, forgetful of our former intimacy. When by the will of God any one falls, the whole world trample upon his head. When they see good fortune befriending him, they praise him with their hands upon their breasts. In short, I was overwhelmed with persecutions, until this

week, when the good news of the safe arrival of the pilgrims being received, I was released from close confinement, with the confiscation of my patrimonial estate." I replied, " at that time you would not listen to my suggestion, that the service of kings is like voyaging on the sea, profitable, but hazardous; either you acquire riches, or perish in the waves.

The merchant either gains the shore with both hands full of gold, or else one day the waves cast him dead upon the beach." I did not think it advisable to afflict his inward wound with more scratching, nor to sprinkle salt upon it, but satisfied myself with repeating the two following lines. Know you not, that you will see your feet in fetters, when you listen not to the admonition of mankind. Another time, if you are not able to endure the sting, put not your finger into the scorpion's hole.

TALE XVII.

I WAS used to associate with a body of men, whose conduct had the appearance of correctness; a person of consequence entertained very favourable sentiments of them, and had assigned a fixed pension for their support; but one of them having done something unbecoming the character of Durwaishes, they forfeited his good opinion, and their market was injured. I wanted, by some means or other, to obtain for my friends a restitution of the pension. I went to wait on the great man, but the porter rudely refused me admittance. I excused him, in conformity to the saying, that if you approach the gate of either the Meer, the Vizier, or the Sultan, without any one to introduce you, when the dog and the porter discern that you are poor, this seizes your collar, and the other lays hold of your skirt. When the great man's principal attendants were apprized of my case, they conducted me in with respect, and assigned me a place of distinction; but I humbly seated myself lower, and said,

"Excuse me, for I am an inferior; suffer me to seat myself in the rank of servants." One of them replied, "O God, what a hard saying is this? if you seat yourself on my head and eyes, I admit your gallantry, for you are amiable." Summarily, I seated myself, and conversed on various subjects, till the circumstance of my friend's indiscretion was brought in, I asked, "What fault was discovered by my most bountiful Lord, that should have rendered his servant hateful in his sight? To God alone belongeth perfect greatness and benignity, who discovereth the crime, and yet withholdeth not daily bread." The great man approved of this speech, and ordered that my friend's stipend should be restored, and the arrears discharged. I praised his generosity, made my obeisance, and apologized for my boldness; and at the time of taking leave made the following observation, "Because the temple of Mecca is the bestower of our wants, multitudes resort to it from many farsangs, you must therefore suffer the importunity of such as myself, since no one flings a stone into a tree that hath no fruit."

TALE XVIII.

A PRINCE inherited from his father abundance of wealth. He opened the hand of liberality. and bestowed innumerable largesses and gifts, on his troops and subjects.

No odour issues from a tray made of lignum aloes; place it on the fire that it may diffuse fragrance like ambergris. If you wish to be esteemed magnificent, be bountiful; for grain groweth not unless it be scattered. One of the courtiers inconsiderately began his admonition, saying "that former monarchs accumulated this treasure with labour, and stored it up against a time of need, therefore restrain your liberality, for events being in front, and enemies on the rear, you must not deprive yourself of resources against the time of necessity. If you were to lavish your treasure on the multitude, each head of a family would not receive more than a grain of rice for his share; why do you not exact a grain of silver from each individual, which will produce you a treasure daily?" The prince looked displeased at this discourse, so contrary to his own sentiments, and he said,

the eternal and Almighty God has made me King of these nations, that I might enjoy and distribute; I am not a sentinel to watch the treasure.

Karoon, who had forty chambers full of treasure, was destroyed; but Nowshirvan died not, having left an immortal name.

TALE XIX.

They have related that Nowshirvan, being at a hunting seat, was about to have some game dressed, and as there was not any salt, a servant was sent to fetch some from a village; when the monarch ordered him to pay the price of the salt, hat the exaction might not become a custom, and the village be desolated. They say to him "From this trifle, what injury can ensue?" He replied, "Oppression was brought into the world from small beginnings, which every new comer has increased, until it has reached the present degree of enormity. If the monarch were to eat a single apple from the garden of a peasant, the servants

would pull up the tree by the roots: and if the Sultan orders five eggs to be taken by force, his soldiers will spit a thousand fowls. The iniquitous tyrant remaineth not, but the curses of mankind rest on him for ever."

TALE XX.

I HEARD of a collector of the revenues, who desolated the houses of the subjects, in order to fill the King's coffers; regardless of the maxim of the sages which says, "Whosoever offendeth the most high to gain the heart of a fellow-creature, God will make that very creature the instrument of his destruction. The burning flame from wild rue raises not such a smoke, as is occasioned by the sighs of the afflicted heart. They say that the lion is the king of beasts, and the ass the meanest of animals; but the sages all agree, that the ass who carries burthens is preferable to the lion, that destroyeth mankind. The poor ass, although devoid of understanding, yet on account of carrying burthens, is very valuable. The labour-

ing ox, and the ass, are preferable to men who injure their fellow-creatures.

The King, on hearing some part of his base conduct, ordered him on the rack, and tortured him to death. You will not obtain the approbation of the King, unless at the same time you strive to gain the hearts of his subjects. If you wish that God should be bountiful to you, do good unto his creatures. One whom he had oppressed passed by at the time of his execution, and said, "Not every one who possesses ministerial power and dignity can devour the property of men with impunity; you may swallow a hard bone, but it will tear the belly, when it sticks under the navel."

TALE XXI.

They tell a story of an oppressor, who flung a stone at the head of a pious man. The Durwaish, not having power to revenge himself, kept the stone, till a time when the King, being displeased, ordered the other to be thrown into a pit. The Durwaish then came, and bruised his head with the

stone; upon which he exclaimed, "Who art thou, and why hast thou flung this stone at my head?" He answered,

"I am such an one, and this is the identical stone that on such a day you flung at my head?" He proceeded, "Where were you all this time?" The Durwaish replied? "I was afraid of your dignity; but now that I see you in the pit, I consider it a favourable opportunity to avenge myself. Whilst the worthless man is in a state of prosperity, the wise think it proper to pay him respect. When you have not a nail sufficiently sharp for tearing, it is prudent not to contend with the wicked. Whosoever grapples against an arm of steel, will injure his own wrist, if it is of silver: wait until fortune ties his hands, when to the satisfaction of your friends you may pick out his brains."

TALE XXII.

A CERTAIN king had a terrible disease, the nature of which it is not proper to men-

tion. A number of Greek physicians agreed that there was no other remedy for this

disease, but the gall of a man, of some particular description. The king ordered such an one to be sought for, and they found a peasant's son with the properties which the physicians had described. The king sent for the lad's father and mother, and by offering a great reward gained their consent, and the Cazy gave his decision that it was lawful to shed the blood of a subject for restoring the health of the monarch. The executioner prepared to put him to death, upon which the youth turned his eyes towards heaven, and laughed. The king asked, "what there could be in his present condition, which could possibly excite mirth." He replied, "Children look to their parents for affection; a suit is referred to the Cazy; and justice is expected from the monarch. Now my father and mother, seduced by vain worldly considerations, having consented to the shedding of my blood; the judge having sentenced me to die; and the king, for the sake of his own health, having consented to my death; where am I to seek refuge excepting in the high God? unto whom shall I prefer my suit, since it is against you that I seek justice?" The king's heart being troubled at

these words, the tears stood in his eyes, and he said, " It is better for me to die, than that the blood of an innocent person should be shed." He kissed his head and eyes, and embraced him, and after bestowing considerable gifts, set him at liberty. They say also that in the same week the king was cured of his distemper. In application to this, I recollect the verse, which the elephant driver rehearsed on the banks of the river Nile: " If you are ignorant of the state of the ant under your foot, know that it resembles your own condition, under the foot of the elephant."

TALE XXIII.

One of the slaves of Umroolais having absconded, a person was sent in pursuit of him, and brought him back. The vizier, being inimical to him, commanded him to be put to death, in order to deter other slaves from committing the like offence. The slave prostrated himself before Umroolais, and said, " whatever may happen to me with your approbation is lawful, what

plea can the slave offer against the sentence of his Lord? but seeing that I have been brought up under the bounties of your house, I do not wish that at the resurrection you shall be charged with my blood: if you are resolved to kill your slave, do it conformably to the interpretation of the law, in order that at the resurrection you may not suffer reproach:" The king asked, after what manner shall I expound it? He replied, "give me leave to kill the Vizier, and then in retaliation for him, order me to be put to death, that you may kill me justly." The king laughed, and asked the Vizier what was his advice on the occasion. He replied, " O my lord, as an offering to the tomb of your father, liberate this rogue, in order that I also may not fall into calamity. The crime is on my side, for not having observed the words of the sages, who say, When you combat with one who flings clods of earth, you break your own head by your folly: when you shoot at the face of your enemy, be careful that you sit out of his aim."

TALE XXIV.

A KING of Zuzan had a minister of a beneficent spirit and amiable disposition, who treated all persons with civility, when present; and spoke well of them when absent. It happened that some action of his having displeased the king, he mulcted him, and ordered him to be chastised. The king's officers, mindful of his former benefits, considered themselves pledged thereby to shew him gratitude: therefore whilst he was under their custody, they treated him with courtesy and kindnes, neither exercised any severity nor allowed any reproaches. If you wish to preserve peace with your enemy, whenever he slanders you in your absence, in return praise him to his face; at any rate as the words will issue from the lips of the pernicious man, if you wish that his speech should not be bitter, make his mouth sweet. He was acquitted on some of the king's accusations, and for the remainder he continued in prison. One of the neighbouring princes privately sent him a message, saying, " The

monarchs of that quarter know not the value of such excellence, and have dishonoured you: if the precious mind of such an one, (may God prosper his future undertakings,) will condescend to look towards us, we, out of reverence to his virtue, will exert our utmost endeavours to satisfy him, since the rulers of these dominions, will be honoured by the sight of him, and impatiently expect his answer to the letters." The minister understood the contents, and reflecting on the danger to which he was exposed, wrote a short answer, such as to him appeared advisable, on the back of the letter, and dispatched it. One of the King's attendants, being informed of the circumstances, apprized the King thereof, and said such an one, whom you ordered into confinement, holds correspondence with the neighbouring princes. The King was wroth, and ordered that the affair should be investigated. They seized the courier, and read the letter, on the back of which was written as follows, "The good opinion of the great exceeds the merit of this servant, but it is impossible to accept the offer which you have made me; for having been nourished by the bounty of this illustrious

house, I cannot be ungrateful to my benefactor on account of a trifling change in his sentiments; for it has been said, excuse him who hath conferred continual benefits, if during the course of your life he doeth you only a single injury." The king commended his fidelity, bestowed on him a largess, and a dress of honour, and asked his forgiveness, saying, "I committed a mistake, and injured you who are innocent." He replied, "O my lord! your servant does not consider you as criminal in this case, but since it was the decree of heaven that a misfortune should befall me, it was best that it should come from that hand, which had for so long a time bestowed favour and kindness on this servant. Grieve not if thou shouldest suffer injury from mankind, since neither tranquillity nor distress cometh from them: know that from God proceed the contrarieties of enemy and friend, the hearts of both being under his guidance; although the arrow issues from the bow, yet those who are wise look to the archer."

TALE XXV.

A KING of Arabia commanded his ministers to double the stipend of some one, because he was constant in his attendance, and always attentive to his duty, whilst the rest of the courtiers were dissipated in their manners, and negligent of their business. A man of penetration, hearing this, remarked, that the high ranks of servants in the court of heaven are conferred in the same manner.

If a person is vigilant in the service of a monarch during two days, on the third day he will certainly be regarded with kindness, The sincere worshippers entertain expectation that they shall not return from the threshold of God unrewarded. Obedience insures greatness, whilst disobedience leads to a repulse: whosoever possesseth the qualities of righteousness, placeth his head on the threshold of obedience.

TALE XXVI.

THEY tell a story of an oppressor who purchased firewood from the poor by force, and gave it gratuitously to the rich. A judicious man passing that way said, "You are a snake that bites every one you see: or an owl that destroys every place where you sit; although your injustice may pass unpunished amongst us, it will not escape the observation of that God, to whom all secrets are revealed. Injure not the inhabitants of this world, that the sighs of the oppressed may not ascend to heaven." The oppressor was displeased at his words, frowned on him, and took no farther notice of him, until one night, when fire, issuing from the kitchen, caught the stock of wood, and consumed all his goods; when his soft bed became a seat of warm ashes. It happened that this same judicious person passing by, and hearing him say to his friends, "I know not from whence this fire fell upon my house," replied, "From the smoke of the hearts of the poor." Beware of the groans of the wounded souls, since the inward sore will at length break out; oppress

not to the utmost a single heart, for a single sigh has power to overset a whole world. On the crown of Kaikusrou was the following inscription, " For how many years, during what space of time, shall men pass over my grave? as the kingdom came to me by succession, in like manner shall it pass to the hands of others."

TALE XXVII.

A PERSON had arrived at the head of his profession in the art of wrestling; he knew three hundred and sixty capital sleights in this art, and every day exhibited something new; but having a sincere regard for a beautiful youth, one of his scholars, he taught him three hundred and fifty-nine sleights, reserving however one sleight to himself. The youth excelled so much in skill and in strength, that no one was able to cope with him. He at length boasted, before the Sultan, that the superiority which he allowed his master to maintain over him was out of respect to his years, and the consideration of having

been his instructor; for otherwise he was not inferior in strength, and was his equal in point of skill. The King did not approve of this disrespectful conduct, and commanded that there should be a trial of skill. An extensive spot was appointed for the occasion. The ministers of state, and other grandees of the court, were in attendance. The youth, like a lustful elephant, entered with a percussion, that would have removed from its base a mountain of iron. The master, being sensible that the youth was his superior in strength, attacked with the sleight which he had kept to himself. The youth not being able to repel it, the master with both hands lifted him from the ground, and raising him over his head, flung him on the earth. The multitude shouted. The King commanded that a dress, and a reward in money, should be bestowed on the master; and reproved and derided the youth, for having presumed to put himself in competition with his benefactor, and for having failed in the attempt. He said, "O King, my master did not gain the victory over me through strength or skill; but there remained a small part in the art of wrestling, which he had with-

held from me, and by that small feint he got the better of me." The master observed, "I reserved it for such an occasion as the present; the sages having said, Put not yourself so much in the power of your friend, that if he should be disposed to be inimical, he may be able to effect his purpose. Have you not heard what was said by a person who had suffered injury from one whom he had educated? Either there never was any gratitude in the world, or else no one at this time practises it. I never taught any one the art of archery, who in the end did not make a butt of me."

TALE XXVIII.

A SOLITARY Durwaish had taken up his abode in a corner of a desert. The King, passed him, and the Durwaish, because retirement is the kingdom of contentment, did not lift up his head, nor shew any signs of politeness. The monarch, conscious of his superior dignity, was chagrined, and said, "This tribe of ragged mendicants

resemble the brute beasts." His Vizier said to the Durwaish, " When the monarch of the terrestrial globe passed by you, why did not you do him homage, nor behave even with common good manners?" He replied, " Tell the monarch of the earth to expect service from him, who hopes to receive benefits; and let him know also, that the monarch is for the protection of his subjects, and not the subjects for the service of the king. The king is the sentinel of the poor, although affluence, pomp, and power are his portion. The sheep are not for the shepherd, but the shepherd is for their service. To day you will see one prosperous, and another labouring under an afflicted heart; wait only a few days, when the earth will consume the brains of the vain thinker. The difference between royalty and servitude ceases, when the decrees of fate are fulfilled. If any one should open the grave, he could not distinguish the rich man from the poor." This speech of the Durwaish made a favourable impression on the King, who commanded him to make known his wishes. He replied, " I desire you not to trouble me again." The King said, " Give me some good advice." He replied, " Reflect,

whilst you enjoy power, that wealth and dominion pass from one to another."

TALE XXIX.

A VIZIER went to Zool-noon of Egypt, and asking his blessing, said, "I am day and night employed in the service of the King, hoping for some good from him, and dreading his wrath." Zool-noon wept, and said, "If I had served God as you have feared the King, I should have been reckoned in the number of the just.

If there was no expectation of reward and punishment, the foot of the Durwaish would be on the celestial sphere; and if the Vizier feared God as much as he dreads the King, he would be an angel."

TALE XXX.

A KING having commanded an innocent person to be put to death, he said, "O King, seek not your own injury by venting your wrath on me." The king asked, in what

manner. He replied, "This torture will cease with me in an instant, and the crime thereof will remain with you for ever. The space of life passeth away, like the wind over the desert; bitterness and sweetness, deformity and beauty, all shall cease. The tyrant imagineth that he committeth violence against me; but it remaineth on his own neck, and passeth over me." The advice was profitable to the king, who spared his life, and asked forgiveness.

TALE XXXI.

THE ministers of Nowshirvan were consulting on state affairs of great importance, and every one gave his opinion according to the best of his judgment: the King, in like manner, delivered his sentiments. Buzerchemeher preferred the King's opinion. The other ministers asked him, in private, why he had preferred the King's opinion to those of so many wise men. He replied, "Because the event is not known, and the opinion of every one depends upon God, whether it shall prosper or fail;

therefore it is safest to conform to the King's opinion; because, if it should fail, my obsequiousness will secure me from his reprehension. To strive to think differently from the king, is to wash the hands in one's own blood. If he call the day night, it is prudent to say, Behold the moon and the pleiades."

TALE XXXII.

A CERTAIN impostor, who had twisted his ringlets, pretending to be a descendant of Ali, entering the city, along with the caravan from Hejaz, said he was a pilgrim from Mecca, and presented the king with an elegy, as his own composition. One of the courtiers, who in that year had returned from a journey, said, "I saw this man during the Eed of Uzhah at Busrah, how then can he be a Hâjee?" another said, "His father is a Christian at Mulatyeh, how then can he be of the sacred stock?" and they discovered his verses in the Dewan of Unwuree. The king ordered that he should be

punished and driven away, and asked him why he had uttered such falsehoods. He replied, " O King of the earth, I will speak one word more, and if it should not be true, I shall deserve any punishment that you may command." The king asked, " What is that?" he replied, " If a seller of milk, curds, &c. brings you butter-milk, two parts of it are water, and one spoonful is sour milk; be not therefore offended if your slave should have uttered an inconsiderate speech, for a traveller tells many lies." The king laughed, and said he had never made a truer speech in his life, and ordered that what he had asked should be granted.*

TALE XXXIII.

They have related that a certain vizier had shewn clemency towards those of an inferior degree, and had sought to accommodate every one. It happened that having fallen under the king's displeasure, they all exerted their interest to obtain his

* The allowance given to Syeds, or descendants of Mahommed.

release, and those to whose custody he was committed, shewed him great indulgence in guarding him, and the other grandees represented his virtues to the king, till at length the monarch pardoned his fault.

A righteous man, when apprized of the circumstances, said, "Sell even your patrimonial garden to gain the hearts of your friends. In order to boil your well-wisher's pot, it is advisable to burn all your furniture. Do good even unto the wicked; for it is best to close the dog's mouth with a morsel."

TALE XXXIV.

One of the sons of Haroon ur Rusheed went to his father in a rage, complaining that the son of a certain officer had spoken disrespectfully of his mother. Haroon asked his ministers what was the just punishment for such an offence. One was for having him put to death; another said that his tongue ought to be cut out; and another, that he should be fined and banished. Haroon said, "My son, charity requires that you should pardon him; but if you

have not strength of mind to do this, then abuse his mother in return, but not so much as to exceed the bounds of vengeance, for then the injury would be imputable to our side." In the opinion of the wise, he is not a brave man, who combats with a furious elephant; but he is a man indeed, who, even in wrath, uttereth not idle words. A man of a bad disposition abused another, who took it patiently, and called him a hopeful youth. "I am worse than you can say of me, for I know my own defects better than you can possibly discover them."

TALE XXXV.

I WAS sitting in a boat, in company with some persons of distinction, when a vessel near us sunk, and two brothers fell into a whirlpool. One of the company promised a mariner an hundred dinars, if he would save both the brothers. The mariner came and saved one, and the other perished. I said, "Of a truth, the other had no longer to live, and therefore he was taken out of the water the last." The mariner laughing,

replied, " What you say is true; but I had also another motive for saving this, in preference to the other, because once when I was tired in the desert, he mounted me on a camel; and from the hand of the other I received a whipping in my childhood." I replied, " Truly, the great God is just, so that whosoever doth good shall himself experience good; and he who committeth evil shall suffer evil.

As far as you can avoid it, distress not the mind of any one, for in the path of life there are many thorns. Assist the exigencies of others, since you also stand in need of many things."

TALE XXXVI.

THERE were two brothers, one of whom was in the service of the king, and the other ate the bread of his own industry. Once the rich man said to his poor brother, " Why do you not enter into the service of the king, to relieve yourself from the affliction of labour?" he asked, " And why do you not work, that you may be relieved from the baseness of servitude? for the

sages have said, that to eat one's bread, and to sit down at ease, is preferable to wearing a golden girdle, and standing up in service; to use your hands in making mortar of quicklime, is preferable to placing them on your breast in attendance on the Umeer. Precious life has been spent in these cares, What shall I eat in the summer, and with what shall I be clothed in the winter? O ignoble belly, satisfy yourself with a loaf of bread, that you may not bend your back in servitude."

TALE XXXVII.

SOMEBODY brought to Noushirvan the Just the good tidings, that the God of majesty and glory has taken away such an one, who was your enemy. He asked, "Have you heard that he will by any means spare me? The death of my enemy is no cause of joy to me, since neither is my own life eternal."

TALE XXXVIII.

At the court of Kisra a number of wise men were debating on some affair, when Buzerchemeher being silent, they asked him why in this debate he did not say any thing. He answered, "Ministers are like physicians, and the physician administers medicine to the sick only; therefore, when I see that your opinions are judicious, it would not be consistent with wisdom for me to obtrude my sentiments. When a business can be managed without my interference, it is not proper for me to speak on the subject; but if I see a blind man in the way of a well, if I keep silence, it is a crime."

TALE XXXIX.

Haroon ur Rusheed, when he had completed the conquest of Egypt, said, "As a contrast to that rebel, who through the pride of his possessing the kingdom of Egypt, boasted that he was God, I will

bestow this kingdom on the meanest of my slaves." He had an Ethiopian blockhead, named Khosaib, to whom he gave the kingdom. They say that this man's wisdom and knowledge were so great, that when some of the farmers of Egypt were complaining, that an unseasonable fall of rain had destroyed the cotton, which they had sown on the banks of the Nile, he said, that they ought to sow wool. A man of discernment, upon hearing this, said, " If the augmentation of wealth depended upon knowledge, none would be so distressed as an ignorant fellow; but God bestows on a single fool, as much wealth as would astonish an hundred men of wisdom. Wealth and power depend not upon skill, and cannot be obtained without the assistance of Heaven. It often happens in the world that the imprudent are honoured, and the wise are despised. The alchymist died of grief and distress, whilst the blockhead found treasure under a ruin."

TALE XL.

THEY having brought a Chinese girl to a certain king, whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged, that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendent on his breast; his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his arm-pits. You would say that to the end of the world he will be considered as the extremity of ugliness; the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his arm-pits, good God defend us! the stench was like a corpse exposed to the sun in the month of August. The negro in the fury of his lust violated her chastity. In the morning the king inquired for the girl, and they informed him what had happened. He was enraged, and commanded that the negro and the girl should be bound

fast together by their hands and feet, and precipitated from the roof of the palace into the moat. One of the ministers, a man of virtuous disposition, bent his forehead to the earth, and implored mercy, saying, "The negro is not criminal in this instance, since all the slaves and servants of the court, are accustomed to receive princely gifts and largesses." The king observed, that he might have restrained his passion for one night. He replied, "Alas, my lord, have you not heard the saying? When a person parched with thirst arrives at the limpid spring, imagine not that he will be terrified at a furious elephant. So, if an hungry infidel be alone in a house filled with viands, reason will not believe that he would pay any regard to the fast of Ramzan." The king was pleased at the joke, and said, "I make you a present of the negro, but what shall I do with the girl?" he replied, "Give her to the negro, as no one would like to eat his leavings.

Never associate with one who frequents filthy places. A man, although thirsty, cannot relish sweet water half drunken by one who hath stinking breath. When an orange hath fallen into the dirt, how can it again

be offered to the king's hand. How can the heart of the thirsty wish for water out of a flaggon, which has been touched by ulcerated lips?"

TALE XLI.

THEY asked Alexander the Great, "By what means have you extended your conquests from east to west, since former monarchs, who exceeded you in wealth, in territory, in years, and in the number of troops, never gained such victories?" He replied, "When with the assistance of God, I subdued a kingdom, I never oppressed the subjects, and always spoke well of their monarchs. The wise consider not him illustrious, who speaketh ill of the great. All the following objects are nothing when passed, wealth and dominion, command and prohibition, war and conquest: injure not the name of those who have died with a good reputation, in order, that in return, your own good name may be immortal."

CHAPTER II.

OF THE MORALS OF DURWAISHES.

TALE I.

A CERTAIN personage asked a devout man, what he said of a particular Abid, of whose character others had spoken disrespectfully. He replied, "I see no fault in his exterior, and am ignorant of what is concealed within him. Whomsoever thou seest in a religious habit, consider as a pious and a good man, if you know not what is hidden in his mind: what business hath the Mohtesib with the inside of the house?"

TALE II.

I SAW a Durwaish, who having placed his forehead on the threshold of the temple of Mecca, was lamenting, and saying, "O gracious and most merciful God, thou knowest what can proceed from the most unjust and ignorant of men, that is fit to be offered unto thee; I implore pardon for my imperfections, since I can have no claim of return for any performance of duty. The wicked repent of their sins: they who know God ask forgiveness for the imperfectness of their worship.

The Abid seeks reward for his obedience, and merchants require the value of their capital stock; but I, who am a servant, have brought hope, not obedience, and am come to beg, not to traffic: Do unto me that which is worthy of thee; and treat me not according to my desert. Whether you slay, or whether you pardon, my face and head are on thy threshold. It is not for a servant to direct: whatsoever thou commandest I shall perform." At the gate of the Kâba I saw a mendicant who was

weeping bitterly and saying, "I ask not that thou shouldst approve my services, draw the pen of forgiveness over my offences."

TALE III.

UBDULKÂDUR Gilânee, having placed his forehead on the pebbles before the gate of the temple of Mecca, was saying, "O God, pardon my sins; but shouldst thou doom me to punishment, then at the resurrection raise me up blind, in order that I may not be put to shame in the presence of the righteous.

Prostrate in weakness, with my face on the earth, every morning, as I awake to reflection, I exclaim, O God, never will I forget thee; wilt thou bestow a thought upon me?"

TALE IV.

A THIEF got into the house of a religious man, but after the most diligent search, had the mortification not to find any thing. The good man, discovering his situation, threw the blanket on which he had slept, in the way which the thief had to pass, in order that he might not be disappointed. I have heard, that those who are truly pious, distress not the hearts of their enemies; how canst thou attain to this dignity, who art in strife and contention with thy friends? The affection of the righteous is the same in presence as in absence, not like those who censure you behind your back, but before your face are ready to die for you; when you are present, meek as a lamb; but when absent, like the wolf, a devourer of mankind. Whosoever recounts to you the faults of your neighbour, will doubtless expose your defects to others.

TALE V.

Some travellers were journeying together, partakers of each other's cares and comforts; I wanted to associate myself with them, to which they would not consent. I remarked, that it was inconsistent with the benevolent manners of religious men, to turn away their faces from the poor, and to deny them the advantage of such company; that I knew myself to possess such a degree of energy as would make me an active friend, and not an incumbrance to them. Although I am not mounted on a beast, I will endeavour to carry your burthens. One amongst them said, "Be not uneasy at the words which you have heard, for not long ago a thief, under the appearance of a Durwaish, got into our company. How can one man know what is under another's garment. The writer knows the contents of the letter. *To return to my story;* as the condition of a Durwaish is every where approved, they did not entertain any suspicion of his sanctity, but admitted him into their society. The out-

side of religion is a Durwaish's dress, this is sufficient with a mortal face: let your actions be good, and put on any dress you choose; either wear a crown on your head, or carry a flag on your shoulders; for it is not coarse cloathing that constitutes the Zâhid; be truly pious, and dress in satin. Sanctity consists in forsaking the world, with its lusts and appetites, not merely in changing the dress. In warfare manhood is required; of what use would armour be to an hermaphrodite? Summarily, one day we had travelled until dark, and during the night slept at the foot of a castle; the graceless thief, under pretence of going to perform his ablutions, carried off the water pot of one of his companions, and then went in quest of plunder.

Behold this person, who covered his body with a religious dress, made the veil of the Kâba a howsing for an ass. As soon as he had got out of sight of the Durwaishes he scaled a bastion, and stole a casket. By the time it was daylight, the dark-minded wretch had gone a great distance; and in the morning his innocent companions (whom he had left asleep) were all carried to the castle, and committed to prison.

From that day, we resolved not to increase our company, but henceforward to lead the lives of recluses; because in solitude there is tranquillity. When one of any tribe commits an act of folly, there is no distinction between high and low, the whole being dishonoured. Have you not observed that a single ox belonging to an herd will contaminate all the oxen of the village?" I replied, "Thanks to the God of majesty and glory, I am not destitute of the benefits which are enjoyed by the religious, although I am separated from their company; for I have derived instruction from this story, which will serve men of our character for admonition during the remainder of life.

By the means of one disorderly person in a company, the hearts of many wise men become afflicted. If you fill a cistern with rose water, and a dog should fall into it, it would thereby become impure."

TALE VI.

A Zâhid was invited to a feast by a king; when he sat down at the table he ate more sparingly than he was accustomed to do; and when he stood up to prayers, he was longer than usual; in order that they might form an high opinion of his piety. I fear, O Arab, that thou wilt not arrive at the Kâba, because the road which thou art pursuing leads to Turkistan. When he returned home, he ordered the table to be spread that he might eat; his son, who had an acute understanding, said, "Why, father, did you not eat any thing at the king's feast?' He answered, "In his presence, I ate nothing, to serve a purpose." The son replied, "Perform also your prayers over again, as you did nothing that will serve your purpose."

O thou, who exposest thy virtues on the palm of the hand, and hidest thy vices under the arm-pit! vain wretch, what canst thou expect to purchase with thy base coin in the day of distress?

TALE VII.

I REMEMBER, that in the time of childhood, I was very religious: I rose in the night, was punctual in the performance of my devotions, and abstinent. One night I had been sitting in the presence of my father, not having closed my eyes during the whole time, and with the holy Koran in my embrace; whilst numbers around us were asleep. I said to my father, "Not one of these lifteth up his head to perform his genuflexions: but they are all so fast asleep, that you would say they are dead." He replied, "Life of your father, it were better if thou also wert asleep, than to be searching out the faults of mankind. The boaster sees nothing but himself, having a veil of conceit before his eyes. If he was endowed with an eye capable of discerning God, he would not discover any person weaker than himself."

TALE VIII.

In a company where every one was praising a religious man, and extolling his virtues, he raised up his head, and said, "I am such as I know myself to be, whilst thou who reckonest up my good works, judgest from the external, but art ignorant of the interior. My external form, in the eyes of mankind, is a goodly object, but from the baseness of the interior, I bow down my head with shame. Mankind praise the peacock for his beautiful plumage, but he is ashamed of his ugly feet."

TALE IX.

One of the religious men of mount Libanus, whose piety and miracles were famed throughout Arabia, entered the great mosque of Damascus, and was purifying himself on the edge of the cistern of the well, when his feet slipping, he fell into the water, and with great difficulty got out

of it. When divine service was finished, one of his companions said, he had a difficulty which required explanation. The Shaikh asked what it was: he replied, "I recollect that you walked on the surface of the sea of Africa, without your feet being wetted, and to day, you had nearly perished in this water, which is not deeper than the height of a man; what is the meaning of this?" He sunk his head into the bosom of reflection, and after a considerable pause looked up, and said, "Have you not heard that the prince of the world, Mohammed Mustufa, upon whom be the peace and blessing of God! said, There is a time in which God has given me a degree of power, that is not allowed either to the nearest angel, nor to any mortal prophet sent from God; but he did not pretend that this was always the case. Sometimes in the manner which he described, neither Gabriel nor Michael has possessed it, and at another time it has happened to Hufzeh and to Zynub. The vision of the pious consists of revelation and obscurity. It discovers and it conceals. Thou showest thy countenance, and thou hidest it; by enhancing thy value, thou increasest our desire.

When I behold thee without an intervention, it affects me in such a manner, that I lose my road. It kindles a flame, and then quenches it by sprinkling water, on which account you see me sometimes in ardent flames, and sometimes immersed in the waves."

TALE X.

Somebody said to him who had lost his son *(meaning Jacob)*, O thou of illustrious race, wise old man, seeing that you were able to perceive at the distance of Egypt the perfume of his garment, how happened it that thou wert not able to discover him in the well of Canaan? He replied, "Our condition is like the darting lightning, one instant flashing, and the next disappearing. Sometimes we are seated above the fourth heaven, and at other times we cannot see the back of our feet. If the Durwaish were always to remain in one state, he would cease to desire both worlds."

TALE XI.

In the great mosque at Bâlbuk I was reciting some words by way of admonition to a company whose hearts were withered and dead, incapable of applying the ways of the visible to the purposes of the invisible world. I perceived that what I was saying had no effect on them, and that the fire of my piety had not kindled their green wood. I became weary of instructing brutes, and of holding a mirror in the way of the blind; but the door of signification continued open, and the concatenation of discourse was extended in explanation of this verse of the Koran, "We are nearer to him than his jugular vein." My discourse had got to such a length, that I said, A friend is nearer to me than myself; but what is more wonderful, I am far from him, "What shall I do, to whom shall I address myself, since he is in my arms, whilst I am separated from him? I am intoxicated with the wine of his discourse, and the dregs of the cup are in my hand." At this time a traveller passing by the company was so

much animated by my last words, that he exclaimed with an emphasis that produced the acclamations of the whole, and the senseless company joined in enthusiastic rapture. I said, "O God, those who are afar off know thee, whilst those who are near and ignorant, are at a distance; when the hearer does not understand the discourse, expect not any effect of genius from the orator: first extend the plain of desire, in order that the orator may strike the ball of eloquence."

TALE XII.

One night in the desert of Mecca, from the great want of sleep, I was deprived of all power to stir; I reclined my head on the earth, and desired the camel-driver not to disturb me. How far shall the feet of the poor man proceed when the camel is weary of his load. Whilst the body of the fat man is becoming lean, the lean man may die of fatigue. He replied, "O brother, Mecca is in front, and robbers in the rear, by proceeding you escape; and if

you sleep you die: It is pleasant to sleep on the road in the desert under the acacia-tree in the night of decampment, but you must consider it as abandoning life."

TALE XIII.

I saw on the sea-shore a religious man, who had a wound from a tiger, which could not be cured by any medicine. He had been a long time in this woeful state, and was continually thanking God, saying, "God be praised, that I am afflicted through misfortune, and not through sin. If that dear friend assigns me to the place of slaughter, then, in order that you may not accuse me of being at that instant afraid of my life, I will ask, what crime has your slave committed, that your heart is offended at me? this reflection only is the cause of my sorrow."

TALE XIV.

A DURWAISH, having some pressing occasion, stole a blanket from the house of a friend. The judge ordered that they should cut off his hand. The owner of the blanket interceded, and said that he absolved him. The judge replied, that he should not forego the legal punishment at his intercession. He rejoined, "You have said rightly; but whosoever stealeth any property dedicated to religious purposes, is not subject to the punishment of amputation; because the beggar is not the proprietor of any thing, neither is he the property of any one, whatever the beggar hath being devoted to the benefit of the necessitous." The judge released him, and said, "Was the world so narrow that you should steal only from such a friend as this?" He replied, "O my lord, have you not heard the saying? Sweep the houses of your friends, but knock not at the doors of your enemies. When you fall into distress, resign not yourself to despair; strip your enemies of their skin, and your friends of their jackets."

TALE XV.

A CERTAIN king said to a religious man, "Do you ever think of me?" He answered, "Yes, whenever I forget God." He fleeth every where whom God driveth from his gate; but whomsoever God inviteth, he will not suffer to run to the door of any one.

TALE XVI.

A CERTAIN pious man saw in a dream a king in paradise, and a holy man in hell; he asked what could be the meaning of the exaltation of one, and the degradation of the other, as the contrary is generally considered to be the case? They replied, "The king has obtained paradise in return for his love of holy men; and the religious man, by associating with kings, has got into hell." Of what use are the coarse frock, the beads, and patched garments? Abstain from evil deeds, and there is no need of a

cap of leaves; possess the virtues of a Durwaish, and wear a Tartarian crown.

TALE XVII.

A FOOT traveller, bareheaded, and without shoes, came from Cufeh, and accompanied the caravan to Mecca. He proceeded merrily, saying, "I am neither mounted on a camel, nor like a mule under a load. I am no lord of a vassal, neither the slave of any king. I have no concern either about the present or the past. I draw my breath freely, and pass my life in comfort." One mounted on a camel said to him, "O Durwaish, whither art thou going? return, or thou wilt perish in distress." He paid no attention, but entered the desert, and proceeded on the journey. When we arrived at a place called Nukleh Mahmood, the rich man's destiny being accomplished, he died. The Durwaish came to his pillow, and said, "I, after encountering difficulties, am here alive, whilst you expired riding on a dromedary." A person wept all night

by the side of a sick person; in the morning he died, and the sick man recovered. O my friend, many fleet horses have fallen down dead, whilst the lame ass has come alive to the end of his journey. It has frequently happened, that those in the vigour of health have been carried to their graves, whilst the wounded have recovered.

TALE XVIII.

A CERTAIN king sent an invitation to a religious man. He thought by taking medicine to make himself weak, in order that the king might entertain a high opinion of him. It is said, that he happened to swallow a deadly poison, and expired.

He who appeared to me plump as a pistachio nut, had coat upon coat, like an onion! Religious men, who look towards the world, pray with their backs towards Mecca. When any one calleth himself a servant of God, it behoveth him to know none besides God.

TALE XIX.

In the land of Greece a caravan was attacked by robbers, and plundered of immense wealth. The merchants made grievous lamentations, and besought them by God and his Prophet, but without effect. When the dark-minded robbers have got the victory, what care they for the tears of the caravan? Lokman the philosopher being amongst them, one of the caravan said to him, "Utter some sentences of wisdom and exhortation, which may induce the robbers to release some part of the goods; for it is cruel to lose so much wealth." Lokman replied, "It would be in vain to preach philosophy to them. When rust has eaten into the iron, you cannot remove it by polishing. To what purpose is it to offer admonition to a depraved heart? an iron nail will not penetrate stone?" In the days of your prosperity, assist those who are in distress, as by befriending the poor, you avert evil from yourself. When the beggar implores your charity, afford him relief, lest the oppressor should deprive you of your substance.

TALE XX.

NOTWITHSTANDING all that was said to me by Shaikh Shumsuddeen Abulfureh Ben Jowzee, who ordered me to forsake music-meetings, and to lead a life of retirement; the spring-tide of youth prevailed; the desire of sensual gratification not admitting of restraint; and, in contradiction to the advice of my patron, I abandoned myself to the enjoyments of singing and of convivial society. When the Shaikh's advice occurred to my recollection, I used to say, "If the Câzy were of our party, he would rub his hands together in rapture; if the Mohtesib would drink wine, he would excuse him who is intoxicated." One night I entered into the society of a tribe, amongst whom was such a minstrel, you would say that the sound of his bow would break the arteries, and his voice was more horrid than the lamentations of a man for the death of his father. Sometimes the audience put their fingers into their ears, that they might not hear him; and sometimes they placed their

fingers on their lips, as a signal for him to be silent. The heart may be captivated by the sound of sweet melody, but such a singer as thou art can only give delight by being silent. No one will experience pleasure from your singing, excepting at the time of your departure, when you stop your breath.

When this harper began singing, I said to the master of the house, " For God's sake put quicksilver into my ears, that I may not hear; or else open the door, that I may escape." In short, out of regard to my friends, I accommodated myself to their inclination, and with great exertion passed the night until day-break. The Mouzzin proclaimed prayers out of season, not knowing how much of the night had elapsed. Ask the length of the night from my eyelids, which have not been closed a single moment. In the morning, by way of benediction, I took the turban from my head, and my direms out of my girdle, and presenting them to the singer, I embraced him, and returned him many thanks. My companions seeing me behave towards him in so unusual a manner, imputed it to weakness of understanding, and laughed

within themselves. One of them extended the tongue of opposition, and began reprimanding me, saying, " In this matter you have not acted as becometh a wise man, to have given part of your professional dress to a singer, who during his whole life never at one time had a direm in his hand, nor ever saw a particle of gold on his drum; such a singer (far may he remain from this happy mansion,) no one ever saw him twice in the same place. Of a truth, when the sound came out of his mouth, it made men's hair stand on end. The sparrow flies away from the dread of him; he distracts our intellects, and tears his own throat." I answered, " You should stop your railing, because, in my opinion, he possesses miraculous talents." He replied, " Communicate this discovery, in order that we may unite with you, and ask pardon for the joke which has passed." I replied, that my Shaikh had repeatedly enjoined me not to frequent singing parties, and had given me many admonitions, to which I had paid no attention, until this night, when the star of auspiciousness and good fortune guided me to this house, where, by the means of this singer, I had made a vow never again

to approach singing or convivial parties. A pleasant voice from a sweet palate, mouth, and lips, whether tempered with musical art or not, captivates the heart; but the musical modes of Ushak, Sifuhân, and Hejaz, from the windpipe of a contemptible minstrel, are disgusting.

TALE XXI.

They asked Lokman from whom he had learnt urbanity, he replied, "From those of rude manners; for whatsoever I saw in them that was disagreeable, I avoided doing the same. Not a word can be said, even in the midst of sport, from which a wise man will not derive instruction; but if an hundred chapters of philosophy are read to an ignorant person, it will seem to his ears folly and sport."

TALE XXII.

They tell a story of a certain religious man, who in one night would eat ten pounds of food, and who before the morning would have completely finished the Koran in his devotions. A holy man hearing this, said, "If he had eaten half a loaf, and slept, it would have been much more meritorious." Keep your belly unincumbered with food, in order that you may be able to discern the light of divine knowledge. You are void of wisdom, because you are crammed up to your nose with food.

TALE XXIII.

To one who through wickedness had forfeited the divine favour, the lamp of grace shone on his path, whereby he entered into the circle of the religious; and, by the blessing of their society and righteousness, his depravities were exchanged for virtuous deeds, and he ceased to entertain any

sensual inclinations: nevertheless, the tongue of calumny was still exercised on his character; his former manners being remembered, and no credit given to his piety and virtues.

By means of repentance you may be delivered from the wrath of God; but you cannot escape from the tongues of men. Unable to support the violence of reproachful tongues, he lamented his situation to his superior. The Shaikh wept, and said, "How can you be sufficiently grateful for this blessing that you are better than they suppose you to be: how often will you repeat, "Evil-minded and envious men are seeking out my faults, wretch that I am?" If they rise up to shed your blood, or if they sit down wishing you evil, be thou good, although mankind speak evil of you, which is better than being bad, whilst they think you good. But look at me, of whose perfection mankind entertain an high opinion, at the same time that I am imperfection itself. If I had performed what they ascribe to me, I should indeed be a man of virtue and piety.

Of a truth I conceal myself from the eyes of my neighbours; but God knoweth

my secret and public actions. I shut the door against men, that they may not discover my faults; what advantage is there in shutting the door, as the Omniscient knoweth both what is hidden and what is manifest.

TALE XXIV.

I LAMENTED to a venerable Shaikh, that some one had accused me falsely of lasciviousness. He replied, "Put him to shame by your virtue. Let your conduct be virtuous, when it will not be in the power of the detractor to convict you of evil. When the harp is in tune, how can it suffer correction from the hand of the musician?"

TALE XXV.

THEY asked one of the Shaikhs of Damascus what was the condition of the sect of Soofies? He replied, "They formerly were, in the world, a society of men apparently

in distress, but in reality contented; but now they are a tribe in appearance satisfied, but inwardly discontended.

When your heart is continually wandering from one place to another, you will have no satisfaction in solitude. Though you possess riches, rank, lands, and chattels, if your heart is with God, you are a recluse."

TALE XXVI.

I RECOLLECT that once I had travelled the whole night with the caravan, and in the morning had gone to sleep by the side of a desert. A distracted man, who had accompanied us in the journey, set up a cry, took the road of the desert, and did not enjoy a moment's repose. When it was day, I asked him what was the matter? He replied, "I heard the nightingales on the trees, the partridges in the mountains, the frogs in the water, and the brutes in the desert, uttering their plaintive notes, and doleful lamentations; I reflected that it

did not become a human being, through neglect of my duty, to be asleep, whilst all other creatures were celebrating the praises of God." Last night, towards morning, the lamentations of a bird deprived me of reason, patience, power, and sensation. When my voice reached the ears of a sincere friend, he said, " I could not have believed that the notes of a bird would in such a manner have deprived you of your senses." I replied," It is not consistent with the laws of human nature, that whilst a bird is reciting the praises of God, I should be silent."

TALE XXVII.

Once I travelled to Hejaz along with some young men of virtuous disposition, who had been my intimate friends, and constant companions. Frequently, in their mirth, they recited spiritual verses. There happened to be in the party an Abid, who thought unfavourably of the morals of Durwaishes, being ignorant of their suffer-

ings. At length we arrived at the grove of palm trees of Beni Hullal, when a boy of a dark complexion came out of one of the Arab families, and sang in such a strain as arrested the birds in their flight through the air. I beheld the Abid's camel dancing, and after flinging his rider, he took the road of the desert. I said, " O Shaikh, those strains delighted the brutes, but made no impression on you: knowest thou what the nightingale of the morning said to me? What kind of a man art thou, who art ignorant of love? The camel is thrown into extacy by the Arabic verses, for which if thou hast no relish, thou art a cross-grained brute. When the camel is captivated with extatic phrenzy, that man who can be insensible, is an ass. The wind blowing over the plains causes the tender branches of the ban-tree to bend before it, but affects not the hard stone. Every thing that you behold is exclaiming the praises of God, as is well known unto the understanding heart: not only the nightingale and the rose-bush are chanting praises to God, but every thorn is a tongue to extol him."

TALE XXVIII.

A CERTAIN king, when arrived at the end of his days, having no heir, directed in his will, that in the morning after his death, the first person who entered the gate of the city, they should place on his head the crown of royalty, and commit to his charge the government of the kingdom. It happened that the first person who entered the city gate was a beggar, who all his life had collected scraps of victuals, and sewed patch upon patch. The ministers of state, and the nobles of the court, carried into execution the king's will, bestowing on him the kingdom and the treasure. For some time the Durwaish governed the kingdom, until part of the nobility swerved their necks from his obedience, and all the surrounding monarchs engaging in hostile confederacies, attacked him with their armies. In short, the troops and peasantry were thrown into confusion, and he lost the possession of some territories. The Durwaish was distressed at these events, when an old friend, who had been his companion in the days of poverty, returned from a

journey, and finding him in such an exalted state said, "Praised be the God of excellence and glory, that your high fortune has aided you, and prosperity been your guide, so that a rose has issued from the brier; and the thorn has been extracted from your foot, and you have arrived at this dignity. Of a truth, joy succeeds sorrow; the bud sometimes blossoms, and sometimes withers: the tree is sometimes naked and sometimes clothed. He replied, "O brother, condole with me, for this is not a time for congratulation. When you saw me last, I was only anxious how to obtain bread; but now I have all the cares of the world to encounter. If the times are adverse, I am in pain; and if they are prosperous, I am captivated with worldly enjoyments. There is no calamity greater than worldly affairs, because they distress the heart in prosperity as well as in adversity. If you want riches, seek only for contentment, which is inestimable wealth. If the rich man should throw money into your lap, consider not yourself obliged to him; for I have often heard it said by pious men, that the patience of the poor is preferable to the liberality of the rich. If

Bahram should roast an onager to be distributed amongst the people, it would not be equal to the leg of a locust to an ant.

TALE XXIX.

A CERTAIN person had a friend employed in the office of Dewan, with whom he had not chanced to meet for some time. Somebody said to him, "It is a long time since you saw such an one." He answered, "Neither do I wish to see him." It happened that one of the Dewan's people was present, who asked what fault his friend had been guilty of, that he was not inclined to see him. He replied, "There is no fault; but the time for seeing a Dewan is when he is dismissed from his office. In greatness and authority of office, they neglect their friends; in the day of adversity and degradation, they impart to their friends the disquietude of their hearts."

TALE XXX.

Abu Horiera used every day to visit Mustefa, (Mohammed,) upon whom be the blessing and peace of God! The Prophet said, "O Abu Horiera, come not every day, that so affection may increase." They observed to a holy man, that, notwithstanding the benefits which we derive from the sun's bounteousness, we have not heard any one speaking of him with affection. He replied, "That is because he can be seen every day, excepting in the winter, when being veiled, he is beloved."

There is no harm in visiting men, but let it not be so often that they may say, It is enough. If you correct yourself, you will not need reprehension from another.

TALE XXXI.

Having become weary of the company of my friends at Damascus, I retired into the desert of Jerusalem, and associated with the brutes, till I was taken prisoner

by the Franks, and consigned to a pit in Tripoly, to dig clay, along with some Jews. But one of the principal men of Aleppo, with whom I had formerly been intimate, happening to pass that way, recollected me, asked me how I came there, and in what manner I spent my time? I answered, " I fled into the mountains and deserts to avoid mankind, seeing on God alone reliance can be placed; conjecture then what must now be my situation, forced to associate with wretches worse than men. To have our feet bound with chains in company with our friends, is preferable to living in a garden with strangers." He then had compassion on my condition, redeemed me for ten dinars from the Franks, and took me with him to Aleppo. He had a daughter, whom he gave me in marriage, with an hundred dinars for her dower. When some time had elapsed, she discovered her disposition, which was ill-natured, quarrelsome, obstinate and abusive; so that she destroyed my happiness, in the manner that has been said. A bad woman, in the house of a good man, is his hell in this world. Take care how you connect yourself with a bad woman; defend us, O Lord

from this fiery trial! Once she reproached me, saying, "Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars?" I answered, Yes, he ransomed me for ten dinars, and put me into your hands for a hundred."

I have heard that a certain great man delivered a sheep from the teeth and claws of a wolf, and the night following, applied a knife to his throat. The expiring sheep complained of him saying, "You delivered me from the claws of a wolf, but I have seen you, at length, act the part of the very wolf towards me."

TALE XXXII.

A CERTAIN king asked a religious man how he passed his valuable time; he replied, "All night I pray, in the morning I offer up my vows and petitions, and the whole day is spent in regulating my expenses." The king commanded that they should provide him a daily subsistence to relieve his mind from the cares of his family. O thou, who art enthralled with

the cares of a family, look not for freedom in any other respect; sorrow for children, bread, raiment, and subsistence, incapacitates you for contemplating the invisible world. The whole day I am reflecting that at night I shall be employed in my devotions; and at night, when I begin my prayers, I am thinking how I shall be able to provide food for my children next morning.

TALE XXXIII.

One of the hermits of Damascus had passed many years in the desert, in devotion, feeding on the leaves of trees. The king of that country having gone to visit him, said, "It seems advisable to me that I should prepare a place for you in the city, where you may perform your devotions more conveniently, and others be benefitted by the blessing of your company, and take example from your good works." The hermit would not consent to this proposal. The ministers of state said, "It is necessary, for the satisfaction of his majesty, that you

should remove into the city for a few days, to make an experiment of the nature of the place, when if you should find your precious time disturbed by the society of others, the choice will still remain in your power." They have related, that the hermit came into the city, and that the king prepared for his reception, a garden belonging to the palace. A delightful situation, refreshing the spirits; red roses vying with the cheeks of a beautiful damsel; hyacinths resembling the ringlets of a beloved mistress. Although in the depth of winter, yet these flowers had the freshness of new-born babes, who had not tasted the nurse's milk. The branches of the trees were ornamented with scarlet flowers, suspended amongst verdant foliage, shining like fire. The king sent him immediately a beauteous handmaid, her face fair as the crescent moon, would fascinate an anchorite; and her angelic form, arrayed in all the peacock's pride and splendour, would at the first view deprive the most rigid moralist of the command of his passions. She was followed by a youth of rare beauty, and most exquisite symmetry of form. He is surrounded by mortals parched with

thirst, whilst he who hath the appearance of a cup-bearer bestoweth not drink. The eyes could not be satisfied with the sight of him, like one afflicted with the dropsy beholding the Euphrates. The hermit began to feast on dainties, was arrayed in elegant attire, regaled himself with fruits and perfumes, and took delight in the company of the virgin and her attendant. The sages have said, " that the ringlets of fair maids are chains for the feet of reason, and a snare for the bird of wisdom. In your service, I have lost my heart, my religion, and my reason. In truth, I am now the bird of wisdom, and you are the snare." To be brief, his state of enjoyment began to decline, in the manner as has been said, " Whenever a lawyer, a teacher, a disciple, or an orator, possessed of pure spirit, descends to mean worldly concernments, he will find himself enthralled, like flies with their feet in honey." Once the king having an inclination to see him, found the holy man much altered in his appearance, having become plump, with a clear and rosy complexion. He was reclining on a pillow of damask silk, and the fairy-formed boy stood behind him with a fan made of pea-

cock's feathers. The king rejoiced at his happy condition, and they talked on various subjects, until the king concluded the conversation by saying, " I have an affection for two descriptions of men in the world, the learned, and the recluse." A vizier, a man of wisdom and experience, being present, said, O king, the law of benevolence requires that you should do good to both of them; give money to the learned, that others may be induced to study; but give nothing to recluses, in order that they may continue such. Durwaishes require not direms and dinars; when they receive money, look out for other Durwaishes. Whosoever possesseth a virtuous disposition, and has his mind devoted to God, is a religious, man, without feeding on consecrated bread, or begging for broken victuals. The finger of a beautiful woman, and the tip of her ear, are handsome without an ear-jewel or a turquoise ring. He is a Durwaish who is virtuous and wise, although he tasteth not holy bread, nor the fragments of beggary. The lady endowed with an elegant form and a beautiful face is charming without paint or jewels. Whilst I have any thing of my own,

and covet the goods of others, if you do not call me a religious man, perhaps you will not be mistaken.

TALE XXXIV.

The following story will exemplify what has been said above. A king, having some weighty affairs in agitation, made a vow that, in case of success, he would distribute a certain sum of money amongst men dedicated to religion. When, on his wish being accomplished, it was necessary to perform the conditions of his vow, he gave a purse of direms to one of his favourite servants, to distribute amongst the Zâhids. It was said that the youth was wise and prudent. The whole day he wandered about, and at night, when he returned, he kissed the money, and laid it before the king, saying, that he had not found any Zâhids. The king replied, "What a story is this! since I myself know four hundred Zâhids in this city." He replied, O Lord of the world! those who are Zâhids will

not accept of money, and they who take it are not Zâhids." The king laughed, and said to his courtiers, "So much as I want to favour this body of men, the worshippers of God, this saucy fellow thwarts my inclination, and he has justice on his side. If a Zâhid accepts direms and dinars, you must seek somewhere else for a religious man."

TALE XXXV.

They asked a certain wise man, what was his opinion of consecrated bread? He replied, "If they receive it in order to compose their minds, and to promote their devotions, it is lawful; but if they want nothing but bread, it is illegal. Men of piety receive bread to enjoy religious retirement, but enter not into the cell of devotion for the sake of obtaining bread."

TALE XXXVI.

A DURWAISH came to a place where the master of the house was of a hospitable disposition. The company consisted of persons of understanding and eloquence, who separately delivered a joke or pleasantry in a manner becoming men of wit. The Durwaish, having travelled over the desert, was fatigued, and had not eaten any thing. One of the company observed to him, merrily, that he also must say something. The Durwaish replied, that he did not possess wit and eloquence like the rest, and neither being learned, he hoped they would be satisfied with his reciting a single distich. They one and all eagerly desired him to speak, when he said, "I am a hungry man, in whom a table covered with food excites strong appetite, like a youth at the door of the female bath." They all applauded, and ordered the table to be laid for him. The host said, "O my friend, stop a little, as my servants are preparing some minced meat." The Durwaish raised up his head, and said, "Forbid them to put

forced-meat on my table, for to the hungry plain bread is a savoury dish."

TALE XXXVII.

A PUPIL complained to his spiritual guide of being much disturbed by impertinent visitors, who broke in upon his valuable time, and he asked how he could get rid of them. The superior replied, "To such of them as are poor, lend money, and from those that are rich ask something, when you may depend upon not seeing one of them again. If a beggar was the leader of the army of Islamism, the infidels would flee to China through fear of his importunity.

TALE XXXVIII.

A LAWYER said to his father, "Those fine speeches of the declaimers make no impression on me, because, I do not see that their actions correspond with their precepts,

They teach people to forsake the world, whilst themselves accumulate property. A wise man, who preaches without practising, will not impress others. That person is wise who abstaineth from sin, not he who teacheth good to others, whilst himself committeth evil. The wise man who indulges in sensual gratifications, being himself bewildered, how can he guide others?" The father replied, "O my son! you ought not, merely from this vain opinion, to reject the doctrines of the preacher, thus pursuing the paths of vanity, by imputing errors to the learned; and whilst you are searching for an immaculate teacher, are deprived of the benefits of learning; like the blind man who one night falling into the mud cried out, O Muslems, bring a lamp to shew me the way. An impudent woman, who heard him, said, "You cannot see a lamp, what then can it shew you? Moreover, the society of the preacher resembles the shop of a trader, where, until you pay money, you cannot carry away the goods; and here, unless you come with good inclination, you will not derive any benefit. Listen to the discourse of the learned man with the utmost attention, although his

actions may not correspond with his doctrine. It is a futile objection of gain-sayers, that how can he who is asleep awaken others?" It behoveth a man to receive instruction, although the advice be written on a wall.

TALE XXXIX.

A CERTAIN holy man having quitted a monastery, and the society of religious men, became a member of a college. I asked what was the difference between being a learned, or a religious man, that could induce him to change his society? He replied, "the devotee saves his own blanket out of the waves, and the learned man endeavours to rescue others from drowning."

TALE XL.

A DRUNKEN man was sleeping on the highway, overcome by the power of intoxication: a devotee passed by, and beheld his condition with detestation. The young

man lifted up his head and said, " When you meet an inconsiderate person, pass him with kindness; and when you see a sinner, conceal his crime, and be compassionate. O thou, who despisest my indiscretion, why dost thou not rather pity me? O holy man, avert not thy face from a sinner, but regard him with benignity. If my manners are unpolished, nevertheless behave yourself towards me with civility."

TALE XLI.

A COMPANY of dissolute men came to dispute with a Durwaish, and made use of improper expressions; at which being offended, he went to his spiritual guide, and complained of what had happened. He replied, " O my son, the habit of a Durwaish is the garment of resignation; whosoever weareth this garb, and cannot support injuries, is an enemy to the profession, and is not entitled to the dress. A great river is not made turbid by a stone; the religious man who is hurt at injuries, is as

yet but shallow water. If any misfortune befalleth you, bear with it; that by forgiving others, you may yourself obtain pardon. O my brother, seeing that we are at last to return to earth, let us humble ourselves in ashes before we are changed into dust."

TALE XLII.

ATTEND to the following story. In the city of Bughdâd there happened a contention between the flag and the curtain. The flag, disgusted with the dust of the road, and the fatigue of marching, said to the curtain in displeasure, " You and myself are school-fellows, both servants of the Sultan's court. I never enjoy a moment's relaxation from business, being obliged to travel at all seasons; you have not experienced the fatigue of marching, the danger of storming the fortress, the perils of the desert, nor the inconveniences of whirlwinds and dust: my foot is more forward in enterprize, why then is thy dignity

greater than mine? you pass your time amongst youths, beautiful as the moon, and with virgins odoriferous as jasmin. I am carried in the hands of menial servants; and travel with my feet in bands, and my head agitated by the wind." The curtain replied, "My head is placed on the threshhold, and not, like yours, raised up to the sky; whosoever through folly exalts his neck precipitates himself into distress."

TALE XLIII.

A HOLY man saw a wrestler distracted and foaming at the mouth with rage: he enquired the cause, and was told some one had given him abuse. He said, "This paltry fellow, who can lift a stone of a thousand pounds weight, is not able to bear a single word. Resign your boasting pretensions to strength and fortitude; you weak-spirited wretch! what is the difference between such a man and a woman? Shew your power by engaging others to speak kindly to you; it is not courage to drive

your fist against another man's mouth, if you are able to tear the front of an elephant; he is no man who hath not humanity. The sons of Adam are formed of humble earth; if you possess not humility neither are you a man."

TALE XLIV.

They interrogated a learned man concerning the character of his brethren, the Soofees. He answered, "The meanest of their excellencies is, that they prefer gratifying the desire of their friends to attending to their own affairs; and the sages have said, "The brother who is intent upon his own affairs, is neither brother nor relation: your fellow traveller, if he walks faster than yourself, is not your companion: place not your affections on any one who is not attached to you. If there be not religion and piety amongst relatives, it is best to break off connections with our kindred." I recollect that an adversary objected to the sentiment in the above distich,

and said, that in the Koran the most high God has forbidden that we should break off connection with relatives, and has commanded us to prefer friendship with relations to that of others; and that what I had said above was contrary to this precept. I replied, " You are mistaken, it agrees with the Koran. God said, If your parents insist that you should join as partners with me, those things of which you are ignorant, then do not obey them. A thousand relations, who are ignorant of God, ought to be sacrifices for one stranger who acknowledges him."

TALE XLV.

A MERRY fellow of Bughdâd married his daughter to a shoe-maker. The little man having a flinty heart, bit the girl's lips in such a manner, that they trickled with blood. In the morning, her father, beholding her in such plight, went to his son-in-law, and said to him, " O you worthless fellow! what kind of teeth have you got

thus to chew her lips, as if they were made of leather? I am not speaking in jest, leave off your jokes, and have your legal enjoyment. When bad manners become habitual, they cannot be got rid of until death."

TALE XLVI.

A CERTAIN lawyer had a very ugly daughter, who was marriageable; but although he offered a considerable dower, and other valuables, no one was inclined to wed her. Brocade and damask will appear disgustful on a bride who is ugly. In short, through necessity, he married her to a blind man. It is said, that in the same year there arrived from Ceylon a physician who could restore sight to the blind. They asked the father why he would not have his son-in-law cured. He said, " Because he was afraid that if he should recover his sight, he would divorce his wife. It is best that the husband of an ugly woman should be blind."

TALE XLVII.

A certain king regarded with contempt the society of Durwaishes, which one of them having the penetration to discover, said, "O king! in this world you have the advantage of us in external grandeur, but with regard to the comforts of life we are your superiors: at the time of death, we shall be your equals; and at the resurrection, our state will be preferable to yours." Although the conqueror of kingdoms enjoyeth absolute sway, at the same time that the Durwaish may be in want of bread, yet in that hour when both shall die, they will carry nothing with them but their winding sheets. When you wish to make up your burdens for quitting this world, the state of the beggar will be preferable to that of the monarch. The Durwaish exhibits a patched garment and shaved hair, but in truth his heart is alive, and his passions subdued. He is not a person that will advance his pretensions among mankind; and if men oppose his inclination, he will not engage in strife. If a millstone should

roll down from a mountain, he has but little faith who gets out of the way of it. The Durwaish's course of duty consists in invoking and praising God, in obeying and worshipping him, in giving alms, in being content, in believing the unity of the deity, and in reliance on God, with patient resignation to his will. Whosoever is endowed with these qualities is a Durwaish indeed, although he be arrayed in a robe; and on the contrary, an idle prater, who neglects his prayers, and is a slave to his passions, who turns day into night in sensual gratifications, and night into day in drowsy indolence, eating any thing that falls in his way, and saying whatever comes uppermost, such an one is a profligate, although he wears nothing but a blanket. O thou, whose inward parts are void of piety, and whose outside beareth the garb of hypocrisy, hang not a gorgeous curtain before the door of a house constructed of reeds.

TALE XLVIII.

I saw some nosegays of fresh roses tied to a dome with some grass. I said, "What is this worthless grass that it should thus be in the company of roses?" The grass wept, and said, "Be silent; the benevolent forget not their associates; although I have neither beauty, nor colour, nor odour, still am I not the grass of God's garden? I am the servant of the munificent God, nourished from of old by his bounty; whether I possess any virtue or not, yet I look for the mercy of God. Although I have not any worth, neither possess the means of shewing my obedience; he is able to save his servant, although destitute of all other support. It is the custom that masters should liberate their old slaves. O God, who hast ornamented this world with thy creatures, bestow liberty on this thine old servant. O Sâdy, pursue the road to the temple of resignation. O man of God, walk in the path of righteousness. Unfortunate is that person, who turns his head from this gate, since he will not be able to find another."

TALE XLIX.

They asked a wise man which was preferable, fortitude or liberality? he replied, "He who possesseth liberality hath no need of fortitude. It is inscribed on the tomb of Bahram-Goar, that a liberal hand is preferable to a strong arm." Hatim Tai no longer exists; but his exalted name will remain famous for virtue to eternity. Distribute the tithes of your wealth in alms, for when the husbandman lops off the exuberant branches from the vine, it produces an increase of grapes.

CHAPTER III.

OF THE EXCELLENCY OF CONTENTMENT.

TALE I.

An African mendicant at Aleppo, in the quarter occupied by the dealers in linen cloths, was saying, " O wealthy Sirs, if there had been justice amongst you, and we had possessed contentment, there would have been an end of beggary in this world." O contentment, make me rich! for without thee there is no wealth. Lôkmân made choice of patience in retirement. Whosoever hath not patience, neither doth he possess philosophy.

TALE II.

In Egypt dwelt two sons of a nobleman, one of whom acquired learning, and the other gained wealth; the former became the most learned man of his time; and the other prince of Egypt. Afterwards the rich man looked with contempt on his learned brother, and said, "I have arrived at monarchy, and you have continued in the same state of poverty." He replied, "O brother it behoveth me to be the more thankful to the divine Creator, since I have found the inheritance of the prophets, that is wisdom; and you have got the portion of Pharoah, and Hâman, or the kingdom of Egypt. I am the ant, which men tread under their feet, and not the wasp, of whose sting they complain. How shall I express my grateful sense of such blessing that I am not possessed of the means of oppressing mankind?"

TALE III.

I HEARD of a Durwaish who was suffering great distress from poverty, and sewing patch upon patch, but who comforted himself with the followiug verse, " I am contented with stale bread, and a coarse woollen frock, since it is better to bear the weight of one's own necessities, than to suffer the load of obligation from mankind." Somebody said to him, " Why do you sit quiet, whilst such an one in this city has a liberal mind, and possesses universal benevolence, being ever willing to assist the pious, and always ready to comfort every heart. If he were apprized of your condition, he would consider it an obligation to satisfy your wants." He replied, " Be silent, for it is better to die of want, than to expose our necessities to any one; for they have said, that to sew patch upon patch, and be patient, is preferable to writing a petition to a great man for clothing." Of a truth it is equal to the torments of hell, to enter into Paradise by the help of one's neighbour.

TALE IV.

One of the kings of Persia sent a skilful physician to Mustufâ, upon whom be peace! He had been some years in Arabia without any one having come to make trial of his skill, neither had they applied to him for any medicine. One day he came to the prince of prophets, and complained, saying, "They sent me to dispense medicines to your companions, but to this day, no one hath taken notice of me, that I might have an opportunity of performing the service to which I had been appointed." Mohammed replied, "It is a rule with these people never to eat until they are hard-pressed by hunger; and to leave off eating, whilst they have a good appetite." The physician said, "This is the way to enjoy health." He then made his obeisance, and departed. The physician begins to speak when evil would result from his silence; either when there is eating to excess, or when death might ensue from too much abstinence. Then doubtless his speech is wisdom, and such a meal will be productive of health.

TALE V.

A CERTAIN man having made many vows which he broke, a venerable personage said to him, "I know that you make it a practice to eat a great deal; and that your inclination to restrain your appetite is weaker than a hair, whilst your appetite in the manner you indulge it, would break a chain: but a day may come when this intemperance may destroy you. Somebody nourished a wolf's whelp, which when full-grown, tore his master to pieces.

TALE VI.

IN the annals of Ardsheer Babûkan, it is recorded, that he asked an Arabian physician, what quantity of food ought to be eaten in the course of a day. He answered, that the weight of one hundred direms was sufficient. The king asked what strength could be derived from so small a

quantity? The physician replied, "This quantity is sufficient to support you, and whatever more you eat, you must carry. We eat to live and praise God; you believe that you live to eat.

TALE VII.

Two Durwaishes of Khorasan, who had entered into strict intimacy, travelled together; one who was infirm would fast for two days, and the other, who was robust, used to eat three times a day. It happened that they were seized at the gate of a city on suspicion of being spies, were both confined in the same room, and the door closed up with mud. After a fortnight it was discovered that they were innocent. On opening the door, they found the strong man dead, and the infirm one alive. They were astonished at the circumstance; but a philosopher said, that the contrary would have been more wonderful, for the one who was a great eater was not able to support abstinence; and the other, who was

weak, having his body in subjection, and being used to fasting, had happily escaped. A person who has accustomed himself to eat sparingly, when difficulty occurs, bears it easily; but if in time of prosperity he has been used to pamper himself, when he meets with distress he sinks under it.

TALE VIII.

A CERTAIN wise man admonished his son against eating to excess, because repletion occasions sickness. The son answered, "O father! hunger killeth; and have you not heard the saying of the sages, that it is better to die of excess, than to suffer the pangs of hunger?" The father replied, "Be moderate, for God hath said, Eat ye and drink, but not to excess. Eat not so much as to cram yourself up to the throat, neither so little that you should die of weakness. Although food is the means of sustaining life, yet when taken to excess, it becomes injurious. If you eat conserve of roses without inclination it is pernicious,

but dry bread after fasting is as delicious as conserve of roses."

TALE IX.

THEY asked a sick man, what his heart desired? he replied, "Only this, that it may not desire any thing." When the stomach is oppressed, and the belly suffering pain, there is no benefit in having all other matters in perfection

TALE X.

A BUTCHER in the city of Wasit, to whom the Soofies had contracted some debts, was every day importuning them for payment, and made use of very harsh language. The society was much distressed at his reproaches, but had no remedy besides patience. A holy man of their fraternity, said, "It is easier to satisfy, the appetite with a promise of food, than to put off the butcher

with promise of payment. It is better to relinquish the favour of the great man, than to suffer violence from his porter. It is better to die for want of meat, than to endure the importunities of the butcher."

TALE XI.

A CERTAIN gallant man was grievously wounded in an expedition against the Tartars; somebody said, Such a merchant has an unguent, of which perhaps he might give you a little were you to ask it? The merchant was notorious for his parsimony. If the sun had been on his table instead of bread, no one would have seen light in the world until the day of judgment. The gallant man replied, "If I ask for the unguent it is uncertain whether he will give it or not, and if he should give it, the effect is doubtful. On every account to ask of such a man is a deadly poison.

That which you obtain by intreaty from mean people, may benefit the body, but it injures the soul: and the sages have said,

If the water of immortality, for example, was to be sold in exchange for reputation, the wise man would not purchase it; for an honourable death is preferable to a disgraceful life. If you eat colocynth from the hand of a kind man, it is preferable to a sweet-meat given by one who has a crabbed countenance.

TALE XII.

A CERTAIN learned man, who had a large family to support, with very scanty means, represented his case to a great man, who entertained a favourable opinion of him. He disapproved of the application, deeming it unworthy of a man of spirit. When you are dissatisfied with your fortune, approach not your dearest friend, or you will turn his pleasure into sorrow. When you expose your distress, preserve a lively and smiling appearance; he never fails in his pursuit, who maintains a joyful countenance. It is said, that the great man increased his pension a little, but treated him

with less respect than formerly. After some time, perceiving this diminution of affection, he said, "Evil is that food which you obtain in the time of distress; the kettle is indeed upon the hearth, but your reputation is diminished. He increased my bread, and lessened my honour; it is better to be destitute of means, than to suffer the disgrace of solicitation."

TALE XIII.

A DURWAISH having a pressing want, somebody said to him, "Such an one has inconceivable wealth, and were he apprized of your condition, he would not suffer any delay to happen in supplying you." He answered, "I do not know him." The other said, "I will conduct you; and taking hold of his hand, shewed the way to his house. The Durwaish, on beholding one sitting, who had a hanging lip, and a severe countenance, said nothing, but returned. The other asked what he had

done. He replied, " I gave his bounty in exchange for his visit.

Expose not your want to one of a sour countenance, for you will be distressed by his ill-nature. If you disclose the sorrows of your heart to any one, let it be to him whose pleasant countenance will assure you prompt payment."

TALE XIV.

THERE happened one year such a drought at Alexandria, that men could not support it with patience; the doors of heaven were shut against the earth, and the lamentations of all creatures reached the sky. There was neither bird, beast, fish, nor insect, which had not sent up its petitions to heaven. It is wonderful that the smoke of the aspirations from the hearts of all creatures should not have collected in the form of clouds, and their tears been converted into an inundation of rain. In such a year an hermaphrodite (far be such an one from our friends!) as using words to describe

him is contrary to good breeding, especially in polite company; but at the same time, it is not proper to pass him over in silence, because some people might impute it to the ignorance of the relator. Therefore I shall abridge my meaning in the following verses. From a little we judge of much; an handful is a sample of an ass-load. If a Tartar should kill that hermaphrodite no one could require his blood in retaliation. How long will he continue to resemble the bridge at Bughdâd, which has water running under, whilst men are passing over it? This person, of whom I have given some description, was at that time possessed of immense wealth; amongst the needy he distributed gold and silver, and provided a table for the entertainment of travellers. A company of Durwaishes, perishing with want, were inclined to have accepted his invitation, and came to ask my advice. I dissuaded them from their inclination, and said, "The lion will not eat the dog's leavings, although he should perish with hunger in his den. In the present case, submit to the pangs and cravings of hunger, and hold not up your hand to implore charity from a mean wretch. If a

man destitute of virtue should equal Feridoon in wealth, and power, yet account him nobody. The variegated silk and fine linen on the back of a blockhead, are lapis lazuli and gold on a wall."

TALE XV.

They asked Hatim Tai, if he had ever seen or heard of any person in the world more noble-minded than himself. He replied, "One day, after having sacrificed forty camels, I went along with an Arab chief to the skirt of a desert, where I saw a labourer, who had made up a bundle of thorns; whom I asked why he did not go to the feast of Hatim Tai, to whose table people were repairing in crowds? he answered, Whosoever eateth bread from his own labour, will not submit to be under obligation to Hatim Tai. I considered this man as my superior in generosity and liberality."

TALE XVI.

Moses the prophet, upon whom be peace! saw a Durwaish, who for want of clothes, had hidden himself in the sand; he said, "O Moses, implore God to bestow on me a subsistence, for I am perishing in distress." Moses prayed, and God granted him assistance. Some days after, when Moses was returning from performing his devotions, he saw the Durwaish apprehended, and a crowd of people gathered round him. On inquiring what had happened to him; they replied, "Having drank wine, he made a disturbance, and killed a man: now they are going to exact retaliation." If the poor cat had wings, she would not leave a sparrow's egg in the world; and if a mean wretch should happen to get into power, he would become insolent, and twist the hands of the weak. Moses acknowledged the wisdom of the Creator of the universe, and asked pardon for his boldness, repeating the following verse of the Koran,

"If God were to open his stores of subsistence for his servants, of a truth they would

rebel on the earth." O vain man, what hast thou done to precipitate thyself into destruction? Would that the ant had not been able to fly!

When a mean wretch obtains promotion and wealth, of a truth he requires a thump on the head. Is not this the adage of a sage? It were better for the ant not to have wings. Our heavenly father hath honey in abundance, but his son is affected with a feverish complaint. He who doth not make you rich, knoweth what is good for you, better than you do yourself.

TALE XVII.

I saw an Arab sitting in a circle of jewellers of Basrah, and relating as follows, "Once on a time, having missed my way in the desert, and having no provisions left, I gave myself up for lost: when I happened to find a bag full of pearls, I shall never forget the relish and delight that I felt on supposing it to be fried wheat; nor the bitterness and despair which I suffered,

on discovering that the bag contained pearls. In the parched desert of quicksands, pearls or shells, in the mouth of the thirsty traveller, are alike unavailing. When a man destitute of provisions is fatigued, it is the same thing to have in his girdle gold or potsherds?"

TALE XVIII.

An Arab labouring under excessive thirst, exclaimed, " I wish that for one day before my death, this my desire may be gratified: that a river dashing its waves against my knees, I may fill my leather sack with water."

In like manner a traveller, who had lost his way in the great desert, had neither strength nor provisions remaining; but a few direms in his girdle. He had wandered about a long time without finding the road, and perished for want. A company of men arrived, and saw the direms lying before his face, and the following words written on the ground. " If the man desti-

tute of food were possessed of pure gold, it would avail him nothing. To a poor wretch in the desert, parched with the heat of the sun, a boiled turnip is of more value than virgin silver."

TALE XIX.

I NEVER complained of the vicissitudes of fortune, nor murmured at the ordinances of heaven, excepting once, when my feet were bare, and I had not the means of procuring myself shoes. I entered the great mosque at Cufah with a heavy heart, when I beheld a man who had no feet. I offered up praise and thanksgiving to God, for his bounty, and bore with patience the want of shoes. A broiled fowl in the eyes of one who has satisfied his appetite, is of less estimation, than a leaf of greens on a dish; but to him who hath not the means of procuring food, a boiled turnip is equal to a broiled fowl.

TALE XX.

A CERTAIN king, attended by some of his principal nobility, on a hunting party, in the winter, was benighted at a long distance from any town. Having discovered the cottage of a peasant, the king said, "Let us go there for the night, that we may not suffer inconvenience from the cold." One of the courtiers replied, "It is beneath the dignity of a monarch to take shelter in the cottage of a mean peasant; we will pitch a tent on this spot, and light a fire." The peasant being apprized of the circumstance, prepared such food as he could provide, which he brought, and presented to the king, and kissing the earth said, "The Sultan's high dignity will not suffer any degradation by this condescension; but these gentlemen are not willing that the peasant's humble state should be exalted." The king approved of his speech, and passed the night in the cottage. In the morning, he bestowed on the peasant a dress and money. I heard that he accompanied the king's stirrup a few paces, and said, "The

king's dignity and splendor have not suffered any diminution by his condescension in suffering himself to be entertained under the peasant's roof, but the corner of the rustic's cap has been exalted to the sun, by such a monarch having overshadowed his head."

TALE XXI.

They tell a story of a horrible mendicant who was possessed of considerable wealth. A certain king said to him, "It appears that you are exceedingly rich, and as I have a pressing demand, if you will assist me with a small sum out of your wealth, by way of loan, when the public finances are in a flourishing state, I will repay you." He replied, "It does not suit the high dignity of the Lord of the world to soil the hand of ambition with money belonging to such a beggar as myself, who has collected it grain by grain." He replied, "Don't distress yourself on that account, as I shall pay it away to the Tartars. Filthy things

are fit for those who are impure. They say that dung does not make clean plaster, and we answer that we want it to stop dirty holes. If the water of a well belonging to a Christian is impure, what signifies this, if we use it to wash the corpse of a Jew?" I heard that he slighted the king's command, began to dispute, and to behave with insolence. Whereupon the king ordered that the subject of disputation should be taken from him with violence and reproach.

When an affair cannot be accomplished by kind treatment, it becomes necessary to effect it by harshness. When a person is not ready to contribute of himself, it is proper that some one should force him.

TALE XXII.

I SAW a merchant who possessed one hundred and fifty camels laden with merchandize, and fifty slaves and servants. One night, in the island of Kish, he entertained me in his own apartment, and during the

whole night did not cease talking foolishly, saying, "I have such and such property in Turkistan, and such goods in Hindoostan; these are the title-deeds of such a piece of ground; and for this matter, such an one is security." Sometimes he would say, "I have an inclination to go to Alexandria, the air of which is very pleasant;" then again, "No, I will not go, because the Mediterranean sea is boisterous. O Sâdy, I have another journey in contemplation, and after I have performed that, I will pass the remainder of my life in retirement, and leave off trading." I asked what journey it was. He replied, "I want to carry Persian brimstone to China, where I have heard it bears a very high price; from thence I will transport China ware to Greece: and take the brocades of Greece to India; and Indian steel to Aleppo; the glass-ware of Aleppo, I will convey to Yemen, and from thence go with striped cloths to Persia; after which I will leave off trade, and sit down in my shop." He spoke so much of this foolishness, that at length, being quite exhausted, he said, "O Sâdy, relate also something of what you have seen and heard." I replied, "Have you not heard,

that once upon a time, a chief, as he was travelling in the desert of Ghoor, fell from his camel? He said that the covetous eye of the worldly man is either satisfied through contentment, or will be filled with the earth of the grave."

TALE XXIII.

I HEARD of a certain rich man, who was as notorious for parsimony, as Hatim Tai for liberality. His external form was adorned with wealth, but the meanness of his disposition was so radicated, that he never gave even a loaf of bread to any one; he would not have bestowed a scrap on the cat of Abu Horaira, nor thrown a bone to the dog of the companions of the cave. In short, no one ever saw his door open, nor his table spread. A Durwaish never knew his victuals, excepting by the smell; no bird ever picked up any crumbs that fell from his table. I heard that he was sailing on the Mediterranean sea towards Egypt, with all the pride of Pharoah in his imagination,

according to the word of God, " until the time that he was drowned." Suddenly a contrary wind assailed the ship in the manner as they have said, " What can the heart do that it may not accord with your sorrowful disposition, the north wind is not always favourable for the ship." He lifted up the hands of imploration, and uttered ineffectual lamentations, God hath said, " When you embark on ships, offer up your prayers unto the Lord."

Of what benefit will it be to the servant in the time of need, to lift up his hands in imploration, which are extended during prayers, but when any favor is wanted are folded under his arms? Bestow comfort on others with silver and gold, and from thence derive also benefit yourself. Know thou, that this edifice of your's will remain, use therefore bricks of gold, and bricks of silver." They have related, that he had poor relations in Egypt, who were enriched with the remainder of his wealth. At his death they rent their old garments, and made up silk and damasks. In that same week, I saw one of them riding a fleet horse, with an angelic youth running after him. I said, " Alas, if the dead man

should return amongst his tribe and relations, the heirs would feel more sorrow in restoring him his estate, than they suffered on account of his death." On the strength of the acquaintance which had formerly subsisted between us, I pulled his sleeve, and said, " Enjoy thou, O good man of happy endowments, that wealth, which the late possessor accumulated to no purpose."

TALE XXIV.

A POWERFUL fish fell into the net of a debilitated fisherman, who not being able to hold it, the fish got the better of him, snatched the net out of his hand, and escaped. A boy went to fetch water from the river; the flood tide came in, and carried him away. The net had hitherto always taken the fish, but this time the fish escaped, and carried away the net. The other fishermen grieved at the loss, and reproached him, that having such a fish in his net, he had not been able to hold it. He

replied, " Alas, my brethren! what could be done, seeing it was not my lucky day, and the fish had yet a day remaining? A fisherman without luck, catcheth not fish in the Tigris, neither will the fish without fate, expire on the dry ground."

TALE XXV.

One who had neither hands nor feet having killed a millepede, a pious man passing by said, " Holy God, although this had a thousand feet, yet when fate overtook him, he could not escape from one destitute of hands and feet. When the enemy who seizes the soul comes behind, fate ties the feet of the swift man. At that moment when the enemy attacks us behind, it is needless to draw the Kianyan bow.

TALE XXVI.

I saw a fat blockhead clad in a rich dress and mounted on an Arab horse, with fine Egyptian linen round his head. Some one said, "O Sâdy, what is your opinion of this notable dress on this ignorant brute?" I replied, "It is like bad writing executed in water gold. In truth, amongst men he is an ass with the form and bleating of a calf.

You cannot say this brute resembles a man, excepting in his garment, his turband and external form; of all his property, estate, and bodily faculties, it is not lawful to take any thing but his blood. If a man of noble birth should happen to be poor, imagine not that his dignity will be thereby lessened; but should a Jew be so rich as to drive a gold nail into his silver threshold, do not on that account esteem him noble."

TALE XXVII.

A THIEF said to a mendicant, "Are you not ashamed to hold out your hand to every sordid wretch to obtain a grain of silver?" He replied, "It is better to stretch out the hand for a grain of silver, than to have it cut off for having stolen a dang and a half."

TALE XXVIII.

THEY tell a story of a wrestler, who from adverse fortune was reduced to the extremity of misery. With a craving appetite, and destitute of the means of subsistence, he came complaining to his father, and requested leave to travel, if perchance by the strength of his arm, he might be able to accomplish his wishes. Talents and skill are of no value without being exhibited; they put lignum aloes on the fire, and rub musk. The father said, "O son, get out of your head impracticable imagi-

nations, and draw back the foot of contentment within the skirt of safety, for the sages have said, Riches are not to be obtained by bodily exertion, but the remedy against want is to moderate our desires. No one can seize the skirt of wealth by force, it is lost labour to anoint the eyes of the blind with salve.

If every hair of your head possessed two hundred accomplishments, they would be of no use when fortune is unpropitious. What can a strong but unfortunate man do? The arm of fortune is better than the arm of strength." The son said, " O father! the advantages of travelling are many, the recreation of the mind, profitable attainments, to see wonders, and to hear strange things; the view of cities; the conversation of mankind, the acquisition of honour, and attainment of manners; the increase of wealth, the means of gaining a livelihood, forming intimate connections, and the experience of the world, in the manner as has been observed by men of piety, " As long as you stick to your shop, and to your house, never, O simpleton, will you become a man. Go and travel over the world, before the time shall arrive for your quittting it."

The father made answer, "O son, the advantages of travelling in the manner that you have set forth, are doubtless very great; but most especially so for five classes of men: First, The merchant, who possessing wealth and dignity, with beautiful slaves and handmaids and active servants, may pass every day in a new city, and every night in a different place, and may every minute in delightful spots recreate himself with worldly luxuries. The rich man is not a stranger, neither in the mountains nor in the deserts; wherever he goes he pitches his tent and takes up his quarters: whilst he who possesses not the comforts of life, but is destitute of the means of supporting himself, is a stranger, and unknown in his native country. Secondly, a learned man, who on account of his sweet speeches, powerful eloquence, and store of knowledge wherever he goes is universally sought after, and respected.

The presence of a wise man resembles pure gold, because withersoever he goeth, they know his intrinsic value and consequence. An ignorant son of a rich man, is like leather-money passing current in a particular city, but which in a foreign

country no one will receive for any thing. Thirdly, the beautiful person, to whom the hearts of the virtuous are inclined, set a high value on his company, and consider it an honour to do him service. According to the saying, a little beauty is preferable to great wealth. A beautiful person is the balm for a wounded heart, and is the key of the locked door. The beautiful person, wheresoever he goes, meets with honour and respect, even if his father and mother should turn him out with displeasure. I saw a peacock's feather in the leaves of a Koran. I said, I consider this an honour much greater than your quality deserves. He replied, be silent; for whosoever has beauty, wherever he puts his foot, doth not every one receive him with respect? The son who is endowed with elegance and beauty, careth not for his father's anger.

He is a rare pearl, let him not remain in the parent shell; and of a precious pearl, every one will be the purchaser. Fourthly, a sweet singer, who with the throat of David arrests the waters in their course, and suspends the birds in their flight; consequently, by the power of this perfection, he captivates the hearts of mankind in

general, and the religious are desirous of associating with him. My attention is engaged in listening to a sweet voice: who is this beautiful person playing on the double chord? How delightful is a tender and plaintive voice at the dawn of day, in the ears of those intoxicated with love! A sweet voice is better than a beautiful face; for the one gives sensual delight, and the other invigorates the soul. Fifthly, The mechanic, who gains subsistence by the labour of his arm, that his good name may not be disgraced by the want of bread. According to this saying of the wise:

If a mechanic goes a journey from his own city, he suffers not difficulty nor distress, but if the king of Neemroze should wander out of his kingdom, he would sleep hungry. The abovementioned qualities, which I have explained, are the means of affording comfort to the mind in travelling, and are the bestowers of sweet delight; but he who does not possess them, will enter the world with vain expectations; and no one will hear his name, nor see any signs of him. Whomsoever the revolutions of Heaven in malice afflict, the world betrays.
The pigeon who is not to see his nest again,

fate conducts to the grain and snare. The son said, "O father how can I contradict another maxim of the sages, which says, The necessaries of life are distributed to all, yet the attainment thereof requires exertion, and although misfortune is decreed, it is our duty to shun the way by which it enters.

Although our daily bread doubtlessly may come to us, yet reason requires that we should seek it out of doors. Although no one can die before it is decreed by fate, you have no occasion to run into the jaws of the dragon. In my present situation, I am able to encounter a furious elephant, and to combat a devouring lion; and I have besides this inducement to travel, that I am no longer able to suffer indigence. When a man falls from his rank and dignity, what has he more to concern himself about? he is a citizen of the world. A rich man repairs at night to his palace, but wheresoever the Durwaish is overtaken by night, that place is his inn." This he said, took leave of his father, asked his blessing, and departed. At his departure, he was heard to say, "The artist to whom fortune is not propitious, goeth to a

place where his name is not known." He travelled until he arrived on the banks of a river, so rapid that stones dashed against stones, and the noise was heard at many miles distance. It was a tremendous water, in which even water fowls were not in safety; and the smallest of its waves would impel a millstone from the shore. He saw a number of people sitting at the ferry, each of whom had a small piece of money, and they were making up their bundles for the passage. The young man, having no money, used supplications, but without effect, they saying, "You cannot here commit violence on any one, and if you have money, there is no need of force." The inhuman boatman laughed at him, and turned away saying, "You have no money, and you cannot cross the river by means of your strength. Of what avail is the strength of ten men? Bring the money of one." The young man, incensed at this sarcasm, wished to be revenged on him. The boat had put off; he called out, "If you will be satisfied with this garment, which I have on my back, I will freely give it you." The boatman being greedy, brought back the boat. Covetousness sews

up the eyes of the cunning, and covetousness brings both bird and fish into the net. As soon as the young man's hands were in reach of the boatman's beard and collar, he dragged him towards him, and knocked him down without ceremony. One of his comrades stepped out of the boat to help him, but experienced such rough treatment that he desisted. They both thought it advisable to pacify the young man, and compromised with him for the fare. When you see fighting, be peaceable, for a peaceable disposition shuts the door of contention. Oppose kindness to perverseness; the sharp sword will not cut soft silk.

By using sweet words, and gentleness, you may lead an elephant with an hair. In expiation of what had happened, they fell at his feet, and after bestowing hypocritical kisses on his hands and face, brought him into the boat, and carried him over, until they came to a pillar of Grecian building that stood in the river, when the boatman called out "the boat is in danger; let one of you who is the strongest and most courageous, get upon this pillar, and lay hold of the boat's rope, that we may save the vessel." The young man in the

vanity of his strength, of which he had boasted, thoughtless of the offended heart of his enemy, paid no attention to this maxim of the sages, "If you have committed an offence towards another, and should afterwards confer a hundred kindnesses, think not that he will forget to retaliate upon thee that single offence; for the arrow may be extracted from the wound, but the sense of injury still rankles in the heart." What excellent advice gave Yuktash to Khiltash! If you have scratched your enemy, do not consider yourself safe. When from your hand the heart of another hath suffered injury, expect not to be free from affliction thyself. Fling not a stone against the walls of a castle, lest perchance a stone may be thrown at you from the castle. As soon as he had gathered the rope round his arm, and had reached the top of the pillar, the boatman snatched the rope out of his hand and drove forward the vessel. The helpless young man remained astonished: for two days, he suffered much distress, and underwent great hardship; the third day sleep overpowered him and flang him into the river. After a day and a night he reached shore with

some small remains of life. He fed on leaves of trees and roots of grass, until he had somewhat recruited his strength, when he bent his course to the desert, and arrived thirsty and hungry, and faint, at a well. He saw a number of people gathered round it, who were drinking a draught of water for a small piece of money. The young man, having no money, beseeched them for water, which they denying, he attempted to obtain it by force, but in vain; he knocked some of them down and beat them. They at length overpowered him, beat him unmercifully, and wounded him.

A swarm of gnats will engage an elephant, notwithstanding all his strength and valour. The little ants, when they meet with an opportunity, will strip off the skin of the fierce lion. Sick and wounded, he fell in with a caravan, which from necessity he followed. In the evening they arrived at a place that was infested by robbers. He saw the people of the caravan trembling through fear, and looking as if they expected to die. He said, Be not afraid, for I am one amongst you, who will encounter fifty men, and other men will support me. The men encouraged by his

boasting, rejoiced at being in his company, and they supplied him with victuals and drink. The cravings of the young man's appetite being very powerful, he eat and drank so much, that at length the inner demon was quieted, and being overpowered with fatigue, he fell asleep. An old experienced man, who had seen the world, and was in the caravan, said, "O companions, I am more afraid of your guard, than of the robbers, for they tell a story of an Arab, who having collected together some money, would not sleep alone in his house, for fear of being robbed by the Lowrians, but got one of his friends to stay with him, from the apprehension he had of being alone. He staid with him several nights, but as soon as he got intelligence of the direms, he seized them, and made off. The next morning, they saw the Arab despoiled and lamenting. They asked what can be the matter, excepting that the thieves may have stolen your money? He replied, By God, not they, but the person who was the guard. I never thought myself secure from the serpent, because I knew his disposition. A wound from the teeth of an enemy is most severe, when it is given under the

semblance of friendship. How do you know, my friends, but what this young man may be one of the thieves, who by stratagem has introduced himself amongst us, in order that when he finds an opportunity, he may give intelligence to his comrades? my advice therefore is this, that we leave him asleep, and depart." The advice of the old man was approved by his juniors, and as they were suspicious of this strong man, they took up their baggage, and leaving him asleep, departed. The young man, when the sun shone on his shoulders, lifted up his head, and discovered that the caravan was departed. He wandered about a long time without being able to find the road. Thirsty and without food, he laid his head on the ground, in a style of despondency, " Who will converse with me now that the yellow camels are departed? A traveller has no friend, besides a traveller. He is the readiest to distress a traveller, who has not himself experienced the difficulties of travelling." He was uttering this sentence, when the king's son, having lost his attendants in pursuit of game, happening to come to the spot, overheard him, and seeing him of a good appearance, and

in distressed circumstances, asked from whence he was, and how he came there. He gave a short account of what had befallen him; and the king's son, compassionating him, bestowed on him a garment, and money, and ordered a trusty person to accompany him, and see him safe to his own city. The father was rejoiced at the sight of him, and thanked God for his safe return. At night he related to his father what had happened in the boat, of the violence of the boatman, and of the peasants, and the treachery of the caravan. The father said, "O son! did I not tell you, at the time of your departure, that the strong but poor man has his hand tied; and that his foot, though resembling the paw of a lion, is broken? What an excellent saying is that of the needy gladiator: a grain of gold is worth more than fifty pounds of strength." The son replied, "O father! of a truth, without encountering difficulty, you cannot acquire riches; and without you endanger your life, you cannot gain the victory over your enemy; and without sowing seed, you cannot fill your barn.

Don't you perceive that, in return for the little distress that I suffered, how much

wealth I have brought with me; and for the sting that I endured, what a stock of honey I have acquired? Although we cannot enjoy more than Providence has assigned us, we ought not to be negligent in acquiring it. If the diver were to think of the jaw of the crocodile, he would never get in his possession precious pearls. The lower millstone does not move, and therefore sustains a great weight. What food can a ravenous lion find in his den? What game can be taken by a hawk that cannot fly? If you wait in your house for provision, your hands and feet will become as thin as those of a spider." The father said, "O son, heaven has befriended you this time, and good fortune has been your guide, so that you have been able to pluck the rose from the thorn, and to extract the thorn from your foot; and a great man met with you, pitied and enriched you, and healed your broken condition. But such instances are rare, and we ought not to expect wonders. The hunter doth not always carry off the game: perchance himself may one day become the prey of the tiger. In like manner as it happened to one of the kings of Persia, who possessing

a ring set with a valuable jewel, went once on a party of pleasure with some of his particular associates to Mussula Shiraz, and ordered that they should fix the ring on the dome of Asud, with a proclamation, that whoever shot an arrow through the circlet of it, should have the ring. It chanced there were at that time four hundred experienced archers attending him, whose arrows all missed: but as a boy was playing on the terrace roof of the monastery, and shooting his arrows at random, the morning breeze conducted one of them through the ring. The prize was bestowed on him, together with other rich gifts. After this, the boy burnt his bow and arrows, and on their asking him, why he had done so, he replied, "that this my first repute may be lasting." It may happen that the prudent counsel of an enlightened sage does not succeed; and it may chance that an unskilful boy, through mistake, hits the mark with his arrow.

TALE XXIX.

I saw a Durwaish, who having seated himself in a cave, had given up worldly society, regarding neither kings nor princes. Whosoever becomes a beggar, will be in want as long as he lives. Forsake covetousness, and reign as a monarch; for the neck of the contented man is exalted. A certain king of that country intimated, that relying on his benevolence, and humane disposition, he was inclined to hope, that he would condescend to partake of his bread and salt. The Shaikh consented, the acceptance of such invitations being conformable to the custom of the prophet. Another time, when the king went to visit him, he arose, and embraced the monarch, and shewed him kindness. When the king was gone, one of the Shaikh's companions observed, that such condescension towards the king was contrary to rule; and asked what it meant. He replied, "Have you not heard the saying, at whosoever's table you sit, you ought to shew him respect? The ear may pass through life without

listening to the sound of the drum, the flute, and the harp; the sight may abstain from the pleasures of the garden; the smell may be vigorous without the rose and the nusreen; if the pillow is not stuffed with feathers, sleep may be obtained with a stone under the head; and if one has not his mistress for a bed-fellow, he may hug himself in his own arms; but the vile belly, when the intestines begin to grumble, has not patience for any thing."

CHAPTER IV.

OF THE ADVANTAGES OF TACITURNITY.

TALE I.

I SAID to one of my friends, "I have myself determined to observe silence, because that in conversation there frequently happens both good and evil, and the eye of an enemy observes only that which is bad." He replied, "O brother, he is the best enemy who does not see the good. To the inimical eye virtue is the greatest blemish. Sady is indeed a rose, but in the eyes of his enemies he appears a thorn. The brother of enmity never passeth by one who is virtuous without accusing him of falsehood, and vain-glory. The splendor of

the orb, the fountain of light, which illumines this world, appears dim to the eye of the mole.

TALE II.

A MERCHANT, having suffered a loss of a thousand dinars, said to his son, "You must not mention this matter to any one." He answered, "O father, it is your command, and therefore I will not speak; but pray tell me, what is the use of keeping it secret?" He replied, "In order that we may not suffer two misfortunes; one, the loss of the money, and another the reproach of our neighbours. Impart not your sorrow to your enemies, for they will exclaim God avert the evil! at the same time that they will rejoice at it."

TALE III.

A SENSIBLE young man, who had made considerable progress in learning and virtue, was at the same time so discreet, that he would sit in the company of learned men without uttering a word. Once his father said to him, "My son, why do you not also say something of what you know?" He replied, "I fear lest they should question me about something of which I am ignorant, whereby I should suffer shame.

Have you not heard of a Soofie, that was driving some nails into his sandals, when an officer laying hold of his sleeve, said, come and shoe my horse? Whilst you are silent, no one has any business with you, but when you speak, you must be ready with your proofs?"

TALE IV.

A MAN famous for his learning, happened to have a dispute with an infidel, and finding that argument had no effect, he gave up the contest, and retired. Somebody said, "How happens it that you, who possess so much superiority in learning, virtue, and wisdom, are not a match for this infidel?" He replied, "My learning is the Koran, the traditions of the prophet, and the doctrines of the fathers, which he will neither hear nor believe, and what use is there in my listening to his blasphemy? To him who will not be convinced by the Koran, and the tradition, the proper answer is, not to answer him."

TALE V.

GALEN, on seeing a blockhead lay hold of the collar of a wise man, and disgrace him, said, "If this man had been really wise, matters would not have come to this pass

with the ignorant. Strife and contention will not happen between two wise men, and a wise man will not contend with a blockhead. If an ignorant fellow in his brutality speaks rudely, the wise man will answer him with mildness. Two wise men will not break a hair; it is the same case between an obstinate person and one of a mild disposition; but if they are both ignorant, they will break a chain."

TALE VI.

SUHBAN Wahil has been considered as unrivalled in eloquence, in so much that if he spoke before an assembly for the space of a year, he did not repeat the same word twice, and if the same meaning recurred, he expressed it in a different form; and this is one of the qualifications for a courtier. Although a discourse be captivating and sweet, commanding belief and admiration; yet when you have once delivered it, repeat it not again; for when you have once eaten sweetmeats it is enough.

TALE VII.

I HEARD a sage say, that no one confesses his own ignorance, excepting he who begins speaking whilst another is talking; and before the discourse is ended, "O wise man, a discourse hath a commencement and a conclusion. Confound not one discourse with another. A man of virtue, judgment, and prudence speaks not, until there is silence."

TALE VIII.

SOME of the servants of the Sultan Mahmood asked Husn Miemundie what the king had said to him, about a certain affair. He answered, "are you also acquainted with it?" They replied, "You are the prime minister of the empire; whatever the king says to you, he does not think proper to tell to such persons as we are." He replied, "He tells it me, in the confi-

dence, that I will not declare it to any one; why then do you ask me?" The wise man tells not what he knows; it is not prudent to sport with one's head by revealing the king's secrets.

TALE IX.

I was hesitating about concluding a bargain for a house, when a Jew said, "I am an old house-holder in that quarter, inquire of me the description of the house, and buy it, for it has no fault." I replied, "excepting that you are one of the neighbours.

A house from being in your neighbourhood would be worth ten dinars of bad coin; but we may entertain hopes that after your death it may fetch a thousand."

TALE X.

A CERTAIN poet went to the chief of a gang of robbers, and recited verses in his praise. He ordered him to be stripped of his clothes, and expelled the village. The dogs attacking him in his rear, he wanted to take up some stones, but they were frozen to the ground. Thus distressed he said, "What a vile set of men are these, who let loose their dogs, and fasten their stones." The chief having heard him from a window, laughed and said, "O wise man, ask a boon of me." He answered, "I want my own garment, if you will vouchsafe to bestow it: A man entertains hopes from those who are virtuous. I have no expectation from your virtue, only do me no injury. We are satisfied with your benevolence in suffering us to depart." The chief of the robbers took compassion on him, ordered his garment to be restored, and added to it a robe of fur, together with some direms.

TALE XI.

An astrologer entered his own house, and seeing a stranger sitting in company with his wife, abused him, and used such harsh language, that a quarrel and strife ensued. A shrewd man, being apprized thereof, said, "What do you know of the celestial sphere, when you cannot tell who is in your own house?"

TALE XII.

A preacher, who had a detestable voice, but thought he had a very sweet one, bawled out to no purpose. You would say the croaking of the crow of the desert was the burden of his song, and that the following verse of the Koran was intended for him, "Verily the most detestable of sounds is the braying of an ass."

When this ass of a preacher brayeth, it makes Persepolis tremble. The people of the town, on account of the respectability

of his office, submitted to the calamity, and did not think it advisable to molest him, until one of the neighbouring preachers, who secretly was ill disposed towards him, came once to see him, and said, "I saw a dream, may it prove good!" He asked, "What did you see?" He replied, "I thought you had a sweet voice, and that the people were enjoying tranquillity from your discourse." The preacher, after reflecting a little on the subject, said, "What a happy dream this is that you have seen, which has discovered to me my defect, in that I have an unpleasant voice, and that the people are distressed at my preaching. I have vowed that, in future, I will read only in a low tone. The company of friends was disadvantageous to me, because they look on my bad manners as excellent; my defects appear to them skill and perfection; and my thorn is regarded as the rose and the jasmin. Where is the enemy, with an impudent and piercing eye, who shall point out my fault?"

TALE XIII.

A CERTAIN person, who performed gratis the office of mowuzzin in the mosque of Sanjaryah, had such a voice as disgusted all who heard it. The intendant of the mosque, an Umeer, a good humane man, being unwilling to offend him, said, " My lad, this mosque has mowuzzins of long standing, each of whom has a monthly stipend of five dinars; now I will give you ten dinars to go to another place." He agreed to this proposal, and went away. Sometime after he came to the Umeer and said, O my lord, you injured me, in sending me away from this station for ten dinars; for where I went, they will give me twenty dinars to remove to another place, to which I have not consented. " The Umeer laughed, and said, take care, don't accept of the offer, for they may be willing to give you fifty.

No one, with a mattock, can so effectually scrape off clay from the face of a hard stone, as your discordant voice harrows up the soul."

TALE XIV.

A MAN with a disagreeable voice was reading the Koran aloud, when a holy man passing by, asked what was his monthly stipend. He answered, "Nothing at all." He resumed, "Why then do you take so much trouble?" He replied, "I read for the sake of God." The other rejoined, "For God's sake do not read; for if you read the Koran in this manner, you will destroy the splendor of Islamism."

CHAPTER V.

OF LOVE AND YOUTH.

TALE I.

THEY asked Husn Miemundee, " How happens it that Sultan Mahmood, having such a number of handsome slaves, remarkable for their exquisite beauty, has not such regard and affection for any one of them as for Iyaz, who has nothing extraordinary in his appearance?" He replied, " Whatever affects the heart, appears beautiful to the sight. On whomsoever the Sultan places his affections, although he doth every thing that is bad, yet he will appear seemly. And him, whom the king rejects, not one of the household will caress. Should any one look unfavourably on another, the beauty of Joseph would appear deformity; and if he casteth the eyes of desire on a demon, he will seem a cherub in his sight."

TALE II.

THEY tell of a certain great man, who having a very beautiful slave, for whom he entertained a virtuous affection, said to one of his friends, "What a pity it is that this slave, who is handsome, should be rude and insolent." He replied, "O brother, when you profess friendship, look not for obedience; as between the lover and the mistress, the relationship of master and servant has ceased. When the master plays and laughs with his beautiful handmaid, what is the wonder if she coquets in her turn, and he bears the burden of her blandishments like a slave? The slave ought to be employed in carrying water and making bricks; he who is pampered, becomes insolent."

TALE III.

I SAW a religious man so captivated by the beauty of a youth, that his secret became public, insomuch that he suffered

reproach, and uneasiness; however he did not relinquish his attachment; and said, "I will not quit the skirt of your garment, although yourself should smite me with a sharp sword: besides thee, I have neither asylum nor defence: to you alone can I flee for refuge." Once I reproved him, and said, "What has happened to your excellent understanding, that mean inclinations should have been able to overpower it?" After reflecting a short time, he replied, "Wherever the king of love cometh, the arm of piety hath not power to resist him. How can that poor wretch be clean, who has fallen up to his neck in a quagmire?"

TALE IV.

A CERTAIN person having lost his heart, abandoned himself to despair. The object of his affection being a place of danger, a whirlpool; not a morsel with which you could hope to gratify the palate; not a bird that would fall into the net. When your sweetheart will not look at your

gold, that metal and earth appear alike in your sight. His friends besought him to relinquish this vain imagination, many besides himself being seized with this hopeless idea, and held in captivity by it. He lamenting said, " Desire my friends not to admonish me, since my destiny depends on the will of another. Warriors kill their enemies by the strength of their hands and shoulders; but those who are beautiful destroy their friends. It is not consistent with the laws of love, through fear of death to relinquish our attachment to our mistress.

You who seek your own ease, cannot be true in the game of love. If you cannot obtain access to the object of your affection, friendship demands that you should die in the pursuit. I persist, because no other course remains, even though my adversary covers me with wounds from a sword, or an arrow. If I should be able, I will seize her sleeve, otherwise I will go and expire at her threshold." His relations, who wished him well, and pitied his condition, administered advice; and fettered him, but without any benefit. Alas! the physician prescribes aloes, whilst that sensualist

requires sugar. Have you heard what a mistress whispered to one who had lost his heart? " As long as you maintain your own dignity, of what value shall I appear in your eyes?" They informed the king's son, who was the object of his attachment, " That there frequents this place, a young man of amiable manners and conversation, from whom we hear brilliant discourses, and wonderful sallies of wit; but we apprehend that he has insanity in his head, and that his heart is inflamed, for he has the appearance of being distractedly in love." The Prince, who knew himself to be the object of the young man's attachment, and that he had raised this dust of calamity, galloped his horse towards him. When the youth saw that the Prince intended to approach him, he wept, and said, " The person who inflicted the mortal wound, is again coming towards me; it should seem that his heart compassionateth him, whom he hath slain. Notwithstanding the Prince shewed him great kindness; and asked from whence come you, what is your name, and what profession do you follow? the youth was so immersed in the profundity of friendship

and attachment, that absolutely he was not able to utter a word.

Although you know the seven portions of the Koran by heart, when you become distracted with love, you will not remember your alphabet. The Prince said, Why do you not speak to me, who am numbered amongst the Durwaishes, nay am devoted to their service?" Being at length encouraged by the familiarity of his friend's discourse, he raised up his head from the buffetings of the billows of affection and said, " It is wonderful how I can exist, when admitted to your presence; and that having heard your voice, I should be able to reply." Having said thus, he uttered an exclamation, and surrendered his soul to God. It would not be surprizing if one should be killed at the gate of his beloved, but it would be astonishing if he came there alive, and brought back his soul in safety.

TALE V.

THERE was a certain youth of most exquisite beauty, to whom his tutor, through the frailty of human nature, became so attached, that he would be frequently reciting these words, " My mind is not so weakly engaged in the contemplation of your heavenly face, that I can preserve any recollection of myself. I cannot restrain my eyes from beholding you. Although I perceive the arrow that comes directly against me." Once the youth said, " I entreat you to give the same attention to my behaviour as you bestow on my studies, and if you should deem any part of my conduct reprehensible, apprize me thereof, that I may endeavour to change it." He replied, " O my son, require this of some one else, for the eyes with which I view you, see nothing but virtues.

The malignant eye, which I wish may be torn out, regards every virtue as a blemish; but if you have only one excellency and seventy faults, the friend will perceive nothing but that single virtue."

TALE VI.

I REMEMBER that one night one of my dearest friends entered the door, when I was so impatient to receive him, that in rising from my seat, the lamp was extinguished by the sleeve of my garment. There appeared in a vision, a resplendent form whose brightness illumined the darkness of the night. I was astonished how my good fortune could have bestowed such a treasure. He sat down and began to complain, that at sight of him, I had put out the lamp. I replied, " I thought it was sunrise; and as the wits have said, if an ugly person should stand before the candle, arise and smite him in the midst of the assembly; but should it prove to be one whose smiles and whose lips are sweet, lay hold of her sleeve, and put out the light."

TALE VII.

A PERSON who had not seen his friend for a long time said, " Where have you been whilst I was so anxious to hear of you." He answered, " It is better to desire, than to loathe. You have come late, O intoxicated idol; I will not let you escape from me again quickly. It is however better to see a sweetheart after intervals of absence, than to be satiated with a continuance of her company. The mistress, when she comes accompanied by my rivals, can only do so to torment me, because such society must excite envy and contention. When thou comest to visit me accompanied by my rivals, although you appear peaceable, yet your intention is hostile.

If my mistress associates with my rival only for an instant, I shall soon die of jealousy." Smiling he replied, " O Sady, I am the candle of the assembly, what is it to me if the moth will consume itself?"

TALE VIII.

I REMEMBER that in former times, I associated so continually with a friend, that we were like a double almond. A journey unexpectedly happened. When I returned, he began to reproach me for having been so long absent without sending a messenger. I replied, " It seemed distressing to me, that the eyes of a courier should be enlightened by your countenance, whilst I was deprived of that happiness. Tell my old friend not to impose a vow upon me, for I would not vow to relinquish him not from the dread of a sword. I cannot endure the thoughts of any one seeing you to satiety. Again I say, it is impossible for any one to be satiated with your company."

TALE IX.

I SAW a learned man captivated by his attachment for a person, and submitting with incredible patience to his insolent behaviour. Once by way of admonition,

I said to him, I know that there is nothing criminal in your attachment to this person, and that this friendship is founded on pure virtue; nevertheless it is unbecoming the dignity of a learned man to expose himself to calumny, and to suffer insult from rude people. He replied, "O friend, cease to reproach my destiny, for I have frequently reflected on the subject you mention, and find it easier to suffer injury on his account, than to relinquish him; and the sages have said, that it is easier to reconcile the heart to labour, than to refuse your eyes the sight of a beloved object. Whosoever hath given his heart to a beloved object, has put his beard into the hands of another. If he without whom you cannot live, should commit violence, you must submit to it. A deer with a halter round his neck, cannot go where he pleaseth." One day I said to him, beware of this friend, and many times since have I implored forgiveness. A lover cannot abstain from the object of his affection. I have placed my heart under her direction; whether she calls me to her in kindness, or rejects me with severity, it is her pleasure."

TALE X.

In the season of my youth it happened, as you know, that I formed a strict intimacy with a handsome youth, because he had a melodious voice, and a form beautiful as the full moon just appearing above the horizon. The down of his chin seemed nourished by the water of immortality; whosoever beheld his sweet lips, tasted sugar candy. It happened that I discovered something in his behaviou r that did not accord with my disposition, whereupon I quitted his company, and taking up the pieces from the game of friendship, I said, "Get away and go where you please; if you will not follow my advice, take your own course. As he was departing I heard him say, " If the bat does not choose to associate with the sun, the splendor of the luminary will not thereby be diminished." Having said thus he set out on a journey, and I experienced much disquietude at the separation. The opportunity of intercourse was lost. No one knows the value of pleasure until he has suffered adversity. Return thou and put me to

death, for to die in your presence is better than to live in your absence. However, by the blessing of God after a time he returned. But he had lost the melodious voice of David; and his beauty, that had resembled Joseph, was faded, his chin being covered with dust like the quince, so that the incomparable splendor of his beauty was obscured. He expected that I should have catched him in my arms; when stepping aside, I said, " At the time that you flourished in the flower of youth, you drove away those who wished to behold you; but now you return in peace, with the lines of manhood in your countenance. The verdant foliage of spring is become yellow. Put not the kettle on the hearth, for our fire is cooled. How long will your pride and vanity last? Reflect that the season of your power is elapsed. Go to him who wants you, sport yourself with those who are willing to buy you. It has been said that verdure is delightful in the garden, and he who says thus knoweth it; or in other words, the down on the chin of youth, is what we admired; your garden is a bed of leeks, which the more they are plucked out, grow the stronger.

You departed last year beautiful as a deer, but are returned spotted like a leopard. Sady admires the down of youth, and not hairs like a packing needle. Whether you allow your beard to remain, or pull it out, still the season of youth will pass away. If I had such power over my life as you have over your beard, it should never depart until the day of resurrection." I asked him, "What is become of the beauty of your face, that ants are sprung up round the moon?" He smiled and replied, "I know not what has befallen my face, excepting that I am in mourning for my departed beauty."

TALE XI.

They asked one of the inhabitants of Baghdad his opinion of handsome youths: He replied, "No good is to be found amongst them, as long as they appear delicate; for then they are insolent; but when they become rough, they are courteous; or in other words, whilst handsome and delicate, their behaviour is rude,

when they become rough, they are kind and friendly. The youth, whilst his face continues smooth, has bitter words and a morose disposition; when his beard appears, and he is arrived at manhood, he mixes with society and cultivates friendship."

TALE XII.

THEY asked a learned man, "If a man is sitting in a secret place, with a beautiful girl, the doors shut, and the rivals asleep, the passions inflamed and lust raging, as the Arabs say the dates ripe, and the watchman not hindering, whether he thought his virtue would protect him?" He replied, "If he escapes from the beautiful girl, he will not escape from slanderers.

If the man has not suffered his passions to overcome his virtue, yet the suspicious world will think ill of him. One may perchance restrain his passions, but he will not be able to curb men's tongues."

TALE XIII.

They shut up a crow in the same cage with a parrot, who distressed at the other's ugly appearance, was saying, " What is this detestable countenance, this odious form, this cursed object with unpolished manners? Thou crow of the desert, would to God we were as far asunder as the east is from the west. Whosoever should behold your face when he is rising, it would convert a goodly morning into a dark evening. Such an ill fated wretch should have a companion like yourself; but where in the world can your equal be found?" What is most strange, the crow was equally distressed by the society of the parrot, and lamenting his fate, complained of the vicissitudes of fortune, and rubbing the claws of sorrow one against the other, was saying, " What ill luck, what mean fate, what a reverse of fortune! It suited my dignity to be strutting on a garden wall in company with another crow. It is sufficient imprisonment for a holy man, that he should be compelled to associate with profligates.

How far have I sinned, that in punishment thereof my life should be spent in company with such a worthless conceited pratler. No one will approach a wall on which your picture is painted. If you had admittance into paradise, every one would prefer hell to your company." I have brought this example to shew, that, how much soever men of understanding may despise the ignorant, these are an hundred times more distressed in the company of the wise.

A devotee being at a singing party in company with some profligates, one of the beauties of Bâlk said to him, " If you are displeased don't look sour, for you are bitter enough to us already. In an assemblage of roses and tulips, you resemble a dry stick placed in the midst. Or like a contrary wind, or intense coldness; or driven snow; or frozen ice."

TALE XIV.

I HAD a friend with whom I travelled many years; we ate our bread and salt together, and enjoyed the rights of friendship to an uncommon degree. Afterwards, on account of some paltry advantage, he suffered me to be displeased, and our intimacy ceased. But notwithstanding this difference, there still subsisted a cordial attachment on both sides; for I heard that he was one day reciting in a company these verses of mine, "When my mistress comes with sweet smiles, she adds more salt to the wound; how happy should I be if the tips of her ringlets could fall into my hand, like the sleeve of the liberal man into the hands of the poor." A number of friends who were present praised the verses, not for any merit that they possessed, but from the generosity of their own dispositions; he extolled them more than any one, and regretting the loss of a long established friendship, confessed that he had been to blame. Perceiving that he was inclined to a reconciliation, I sent

these verses, and made peace with him, "Was there not a treaty of fidelity between us, that you offended me, and shewed me a want of affection? I quitted society and fixed my heart on you, not suspecting that you would so soon have changed. But now, if you are inclined to peace, return; and you shall be dearer to me than you were before."

TALE XV.

A PERSON having a handsome wife who died, her mother, a decrepid old woman, for the sake of the dower, settled in his house. He was teazed to death by her society, but on account of the dower, he had no remedy for the evil. One of his acquaintance asked him how he found himself, since his separation from his dearly beloved wife. He replied, "Not seeing my wife is not so distressing, as the sight of her mother. The rose is plucked, but the thorn remains. They have carried off the treasure, but the snake remains. It is

better to see one's eye fixed on the point of a spear, than to look at the face of an enemy. It is better to break off a thousand friendships, than to endure the sight of a single enemy."

TALE XVI.

I RECOLLECT that in my youth as I was passing through a street, I cast my eyes on a beautiful girl. It was in the Autumn, when the heat dried up all moisture from the mouth, and the sultry wind made the marrow boil in the bones, so that being unable to support the sun's powerful beams, I was obliged to take shelter under the shade of a wall, in hopes that some one would relieve me from the distressing heat of summer, and quench my thirst with a draught of water. Suddenly from the shade of the portico of a house I beheld a female form, whose beauty it is impossible for the tongue of eloquence to describe; in so much that it seemed as if the dawn was rising in the obscurity of night, or as if the water of immortality was

issuing from the land of darkness. She held in her hand a cup of snow water, into which she sprinkled sugar, and mixed it with the juice of the grape. I know not whether what I perceived, was the fragrance of rose water, or that she had infused into it a few drops from the blossom of her cheek. In short, I received the cup from her beauteous hand, and drinking the contents, found myself restored to new life. The thirst of my heart is not such that it can be allayed with a drop of pure water, the streams of whole rivers would not satisfy it. How happy is that fortunate person whose eyes every morning may behold such a countenance. He who is intoxicated with wine will be sober again in the course of the night; but he who is intoxicated by the cupbearer, will not recover his senses until the day of judgment.

TALE XVII.

In the same year that Sultan Mohammed Khovaruzm Shah, for some weighty reason made peace with the king of Khatai, I

entered the mosque of Cashghur, where I saw a boy of incomparable beauty, and remarkably elegant in his form, such as those who have been thus described, " The master perfected you in bold and captivating manners, in tyranny, blandishment, forwardness, and severity: I never saw any mortal possessed of such beauty, such temper, such stature, and accomplishments, but you may have been instructed by a Fairy." He held in his hand the introduction to the syntax of Zemukhshery, and was repeating, " Zeid struck Omar, and became the injurer of Omar." I said, " Young man, Khovaruzm and Khatai have made peace; and does there still continue the contention between Omar and Zeid?" He laughed, and asked where I was born? I answered at Sheeraz. He asked, " What have you of Sâdy's compositions? I replied in Arabic, " I am enamoured with the student of syntax who attacks me as furiously as Zeid does Omar, and is so intent on repeating his lesson, that he lifts not up his head; for how can the disdainful person look upon others?" He replied " The greater part of his verses to be met with in this country are in the Persian

language, if you would repeat some of those we should more readily comprehend them. Speak to men according to their capacity." Whilst you fix your attention on syntax, our minds are bereft of reason; alas, thou ravisher of hearts, I am thinking on you only, and you are engrossed by Omar and Zeid. Probably some of the caravan had told him, that I was Sâdy, for on the morning of our departure, I saw him come running; he shewed kindness and lamented my departure, saying, "How was it that you should have been so long without telling that you are Sâdy, in order that I might have rendered you every service in my power?" I answered, that I had not power to discover myself in his presence. He added, "What objection can there be to your remaining here, and favouring us with your company a few days longer?" I replied, "I cannot on account of the following incident, which once befel me. I saw in the mountain a wise man, who having retired from the world dwelt in a cave. I asking why he did not frequent the city to relieve his mind? He replied, there dwell many of exquisite beauty; and where there is much

clay the elephants lose their footing." After making this speech, we mutually kissed, and bid each other adieu. What benefit is there in kissing the cheek of a friend at the instant that you are bidding him adieu? It is like an apple with one cheek red and the other yellow. If I die not of grief on the day that I bid adieu, you will not consider me faithful in friendship.

TALE XVIII.

A DURWAISH accompanied me in the caravan to Mecca, on whom one of the nobles of Arabia had bestowed an hundred dinars for the support of his family. Suddenly a band of robbers of the tribe of Khufâcheh attacked the caravan and plundered it of every thing. The merchants began to cry and lament, and uttered useless complainsts. Whether you supplicate, or whether you complain, the thief will not restore the money. The Durwaish was the only exception; he remaining unshaken, and not at all affected by the adventure. I said to him, " Perhaps they have

not taken your money." He answered, " Yes, they carried it off, but I was not so fond of it as to be distressed at losing it. A man ought not to fix his heart on any thing, or person; because it is a difficult matter to remove the heart therefrom." I replied, " Your words suit my circumstances exactly; for in my youth I contracted a friendship for a young man, with so warm an attachment, that his beauty was the Keblah of my eyes, and his society the chief comfort of my life. No mortal on earth ever possessed so beautiful a form; perhaps he was an angel from heaven. After his decease, I swore never again to cultivate friendship, because no other mortal can ever equal him. His sudden death overwhelmed his family in the deepest affliction. I continued at his grave for many days, and this is one of the sentences which I uttered on the loss of him. Would to God that on the day when fate overtook thee, the hand of destiny had also smitten me with the sword of death, that I might not thus have been left to behold the world without thee. Alas, here am I on your grave, whilst I wish that my head was buried in the earth.

He who could never take rest until he had spread roses and narcissuses, through the vicissitude of heaven the roses of his cheek are scattered whilst thorns and briars grow over his grave. After a separation from him, I came to a fixed determination that during the remainder of my days, I would fold up the carpet of pleasure, and abstain from society. It would be profitable to explore the ocean, but for the dread of the waves. The society of the rose would be delightful, but for the fear of thorns. Yesterday I walked proudly as the peacock in the garden of society; but now, from the absence of my friend, I am contorted like the snake."

TALE XIX.

THEY related to one of the kings of Arabia the story of Leila and Mujnoon, and the nature of his insanity, that whilst endowed with eminent virtues, and possessing uncommon powers of eloquence, he had abandoned himself to distraction, and retired into the desert. The king ordered

him to be brought before him, and when he came, reproachfully asked him what he had seen unworthy in human nature, to have induced him to assume the manners of the brutes, and to relinquish the pleasures of society. Mujnoon wept and said, "Many of my friends reproach me for my love of Leila: will they never behold her charms, that my excuse may be accepted? Would to heaven that they who blame me for my passion could see thy face, O thou ravisher of hearts, that at the sight of thee they might be confounded, and inadvertently cut their hands instead of the lemon." The king being curious to behold her beauty, that he might be able to judge of the form which had occasioned so much calamity, ordered her to be brought. They searched among the Arabian families, and having found her, brought her before the king, in the court yard of the palace. The king contemplated her appearance, and beheld a person of dark complexion, and weak form, insomuch that he thought her so contemptible that the meanest servant of his haram surpassed her in beauty and elegance. Mujnoon having penetration enough to disco-

ver what was passing in the king's mind, said, " O king, the beauty of Leila must be seen with the eyes of Mujnoon. Thou hast no compassion on my disorder, my companion should be affected with the same malady, that I might sit all day repeating my tale to him, for two pieces of wood burn together with a brighter flame. The discourse concerning the verdant plain, which has reached my ears; had the leaves on that plain heard it, they would have joined their complaints with mine. O my friends say, to them who are free from love, O we wish that you knew what passes in the heart of a lover. The pain of a wound affects not those who are in health. I will not disclose my grief but to those who have tasted the same affliction. It were fruitless to talk of an hornet to them, who never felt the sting. Whilst thy mind is not affected like mine, the relation of my sorrow seems only an idle tale. Compare not my anguish to the cares of another man; he only holds the salt in his hand, but it is I who bear the wound in my body."

TALE XX.

THEY tell a story of a Cazy of Hamadan, that he was enamoured with a farrier's beautiful daughter to such a degree, that his heart was inflamed by his passion, like a horse shoe red hot in a forge. For a long time he suffered great inquietude, and was running about after her in the manner which has been described, "That stately cypress coming into my sight, has captivated my heart and deprived me of my strength, so that I lie prostrate at her feet. Those mischievous eyes drew my heart into the snare. If you wish to preserve your heart, shut your eyes: I cannot by any means get her out of my thought: I am the snake with a bruised head; I cannot turn myself." I have heard that she met the Cazy in the street, and something having reached her ears concerning him, she was displeased beyond measure, and abused and reproached him without mercy, flung a stone, and did every thing to disgrace him. The Cazy said to a respectable man of learning who was in his company,

"Behold that beauteous girl how rude she is; behold her arched eyebrow, what a sweet frown it exhibits! In Arabic they say, that a blow from the hand of her we love, is as sweet as raisins. To receive a blow on the mouth from thy hand, is preferable to eating bread from one's own hand." Then again she tempered her severity with a smile of beneficence, as kings sometimes speak with hostility, when they inwardly desire peace.

Unripe grapes are sour, but keep them a day or two and they will become sweet. The Cazy having said thus, repaired to his court. Some well disposed persons, who were in his service, made obeisance, and said, "That with permission they would represent a matter to him, although it might be deemed unpolite, as the Sages have said, it is not allowable to argue on every subject; it is criminal to describe the faults of a great personage; but that in consideration of the kindness which his servants had experienced from him, not to represent what to them appears advisable, is a species of treachery. The laws of rectitude require that you should conquer this inclination, and not give way to

unlawful desires, for the office of Cazy is a high dignity, which ought not to be polluted with a crime. You are acquainted with your mistress's character, and have heard her conversation.

She who has lost her reputation, what cares she for the character of another? It has frequently happened that a good name acquired in fifty years has been lost by a single imprudence." The Cazy approved the admonition of his cordial friends, praised their understanding and fidelity, and said, "The advice which my friends have given, in regard to my situation, is perfectly right, and their arguments are unanswerable. Of a truth, if friendship was to be lost on our giving advice, then the just might be accused of falsehood. Reprehend me as much as you please, but you cannot wash the blackmoor white." Having said thus, he sent people to enquire how she did, and spent a great deal of money, according to the saying, "He who has money in the scales, has strength in his arms; and he who has not the command of money, is destitute of friends in the world.

Whosoever sees money, lowers his head

like the beam of the scales, which stops although it be made of iron." To be brief, one night he obtained a meeting in private, and the superintendent of the police was immediately informed of the circumstance, that the Cazy passed the whole night in drinking wine, and fondling his mistress. He was too happy to sleep, and was singing, "That the cock had not crowed that night at the usual hour." The lovers were not yet satisfied with each others company; the cheeks of the mistress were shining between her curling ringlets, like the ivory ball in the ebony bat in the game of Chowgong. In that instant, when the eye of enmity is asleep, be thou upon the watch, lest some mischance befal you; until you hear the mouzzin proclaiming the hour of prayer; or the sound of the kettle drum from the gate of the police of Atabuk, it would be foolishness to cease kissing at the crowing of the foolish cock. The Cazy was in this situation when one of his servants entering, said, "Why are you sitting thus? arise and run as fast as your feet can carry you, for your enemies have laid a snare for you; nay, they have said the truth. But whilst this fire of strife

is yet but a spark, extinguish it with the water of good management; for it may happen that to morrow, when it breaks out into a flame, it will spread throughout the world." The Cazy smiling looked on the ground and said, " If the lion has his paw on the game, what signifies it if the dog should come. Turn your face towards your mistress, and let your rival bite the back of his hand." That very night they carried intelligence to the King of the wickedness which had been committed in his dominions, and begged to know his commands. He answered, " I believe the Cazy to be the most learned man of the age; and it is possible that this may be only a plot of his enemies to injure him. I will not give credit to this story, without I see proofs with mine own eyes; for the sages have said.

He who quickly lays hold of the sword in his anger, will gnaw the back of his hand through sorrow." I heard that at the dawn of day, the King with some of his principal courtiers came to the Cazy's bed chamber. He saw the candle burning, and the mistress sitting down, with the wine spilt, and the glass broken; and the Cazy

stupified between sleep and intoxication, lost to all sense of his existence. The King kindly waked him, and said, " Get up for the sun is risen." The Cazy perceiving him, asked from what quarter has the sun risen?" The King answered from the east. The Cazy replied, " God be praised ! then the door of repentance is still open, according to the tradition, the gate of repentance shall not be shut against the servants of God, until the sun shall rise in the west; adding, Now I ask pardon of God, and vow to him that I will repent. These two things have led me unto sin, ill fortune, and a weak understanding. If you seize me I deserve it, but if you pardon me, forgiveness is better than vengeance."

The King said, " Repentance can now avail nothing, as you know that you are about to suffer death. What good is there in a thief's repentance, when he has not the power of throwing a rope into the upper story. Tell him who is tall not to pluck the fruit, for he of low stature cannot extend his arm to the branch. To you who have been convicted of such wickedness, there can be no hopes of escape."

The King having said thus ordered the

officers of justice to take charge of him. The Cazy said, " I have yet one word to speak to your majesty." He asked, "What is it?" He replied, " As long as I labour under your displeasure, think not that I will let go the skirt of your garment. Although the crime which I have committed may be unpardonable, still I entertain some hopes from your clemency. The King said, " You have spoken with admirable facetiousness and wit, but it is contrary to reason and to law that your wisdom and eloquence should rescue you from the hand of justice. To me it seems advisable that you should be flung headlong from the top of the castle to the earth, as an example for others." He replied, "O monarch of the universe, I have been fostered in your family, and am not singular in the commission of such crimes, therefore I beseech you to precipitate some one else, in order that I may benefit by the example." The King laughed at his speech ,and spared his life; and said to his enemies, " All of you are burthened with defects of your own, reproach not others with their failings. Whosoever is sensible of his own faults, carps not at another's failing."

TALE XXI.

THERE was an affectionate and amiable youth who was betrothed to a beautiful girl. I have heard that as they were sailing on the ocean, they fell together into a whirlpool. When the mariners went to the young man that they might catch his hand, and save him from perishing, in that unhappy juncture, he called aloud and pointed to his mistress from the midst of the waves, "Leave me, and take the hand of my beloved." The whole world admired him for that speech, and when he was expiring he was heard to say, "Learn not the tale of love from that faithless wretch, who forgets his beloved in the hour of danger." Thus ended the lives of those lovers; hearken and learn from those of experience, for Sâdy is as conversant in the ways and customs of love, as the Arabic language is familiar at Baghdad. Fix your heart on the mistress whom you have chosen, and be blind to every other earthly object. If Leila and Mujnoon were now living, they might learn the history of love from this book.

CHAPTER VI.

ON IMBECILITY AND OLD AGE.

TALE I.

I WAS engaged in a disputation with some learned men in the Mosque of Damascus, when suddenly a young man entering the gate said, " Is there any one amongst you who understands the Persian language?" They pointed to me, I asked what was the matter. He answered, " An old man, of a hundred and fifty years of age, is in the agonies of death, and says something in the Persian language, which we do not comprehend. If you will have the goodness to take the trouble to go, you will obtain your reward: perhaps he may want to make his will." When I came to his pillow, he said, " I was in hopes that I should have spent the small remnant of my life in ease, but I can scarcely draw my breath.

Alas! that at the table of variegated life, I ate a little and they said it is enough." I explained to the Damasciens in Arabic, the signification of the discourse. They wondered that at his advanced age, he should grieve for worldly life. I then asked him how he found himself. He replied, " What can I say?

Have you not seen what pain he suffers who has one of his teeth drawn out of his mouth; think then what must be the state in that moment when the soul is departing from this precious body." I said, Dismiss from your imagination the thoughts of death, and let not apprehension overcome your constitution; for the philosophers have said, although the animal system be in full vigour, yet we ought not to rely on its continuance; and on the other hand, although a disease be dangerous, yet it is no positive proof of approaching death. If you will give me leave, I will send for a physician, that he may prescribe some medicine which may be the means of your recovery." He replied, " Alas! The master of the house is considering how to decorate his hall, whilst the foundation is in a state of decay. The

skilful physician smites his hands together, when he sees the old man broken like a potsherd. The sick man was lamenting in agony, whilst an old woman was anointing his feet with a preparation of sandal-wood. But when the animal temperament is destroyed, neither amulets not medicines are of any use."

TALE II.

An old man telling a story about himself said, " When I married a young virgin, I bedecked a chamber with flowers, sat with her alone, and had fixed my eyes and heart solely upon her. Many long nights I passed without sleep, repeating jests and pleasantries, to remove shyness, and make her familiar. On one of those nights I said, fortune has been propitious to you, in that you have fallen into the society of an old man, of mature judgment, who has seen the world, and experienced various situations of good and bad fortune, who knows the rights of society, and has performed the duties of friendship, one who is affectionate, affable, cheerful. and conversable.

I will exert my utmost endeavours to gain your affection, and if you should treat me unkindly, I will not be offended; or if like the parrot your food should be sugar, I will devote my sweet life to your support. You have not met with a youth of a rude disposition, with a weak understanding, head-strong, a gadder, who would be constantly changing his situations and inclinations, sleeping every night in a new place, and every day forming some new intimacy. Young men may be lively and handsome, but they are inconstant in their attachments. Look not for fidelity from those, who with the eyes of the nightingale, are every instant singing upon a different rosebush. But old men pass their time in wisdom and good manners, not in the ignorance and frivolity of youth. Seek for one better than yourself, and having found him, consider yourself fortunate; with one like yourself, you would pass your life without improvement." He said, "I spoke a great deal after this manner, and thought that I had made a conquest of her heart; when all of a sudden, she fetched a cold sigh from the bottom of her heart, and replied; all the fine speeches that you have

been uttering, have not so much weight in the scale of my reason, as one single sentence which I heard from my nurse; that if you plant an arrow in the side of a young woman, it is not so painful as the society of an old man. In short," continued he, "it was impossible to agree, and our differences ended in a separation. After the time perscribed by law, she married a young man of an impetuous temper, ill natured, and in indigent circumstances; so that she suffered the injuries of violence, with the evils of penury; however she returned thanks for her lot, and said, God be praised, that I escaped from infernal torment, and have obtained this permanent blessing. Amidst all this violence, and impetuosity of temper, I will put up with your airs, because your are handsome. It is better to burn with you in hell, than to be in paradise with the other. The scent of onions from a beautiful mouth, is more fragrant than the odour of the rose from the hand of one who is ugly."

TALE III.

In the territory of Diarbekr, I was the guest of a very rich old man, who had a handsome son. One night, he said, " During my whole life, I never had any child but this son. Near this place is a sacred tree, to which men resort to offer up their petitions. Many nights at the foot of this tree I besought God, until he bestowed on me this son." I heard that the son was saying to his friends, in a low tone of voice, " How happy should I be to know where that tree grows, in order that I might implore God for the death of my father." The father was rejoicing in his son's wisdom; whilst the son despised his father's decrepitude. Many years have elapsed since you visited your father's grave; what piety have you shewn towards your parent, that you should expect dutifulness from your son?

TALE IV.

ONCE in the vigour of youth I had performed a long journey, and at night, being fatigued, remained at the foot of a mountain. A debilitated old man, who arrived after the caravan, said, "Why do you sleep? get up, this is not a place for repose." I said to him, "How can I proceed, not having the use of my feet?" He replied, "Have you not heard how it has been said, that proceeding and halting, is better than running until you are fatigued." O ye, who wish to reach the end of your day's journey, be not in haste; listen to my council, and learn patience. The Arab horse makes two stretches on full speed, and the camel travels slowly day and night.

TALE V.

AN active, pleasant, and merry youth, of agreeable manners, was one of our happy society; sorrow in no shape entered his breast, laughter would not suffer him to

close his lips. A considerable time had passed without my happening to meet with him. Afterwards I saw him with a wife and children; his merriment had ceased, and his countenance was much altered. I asked him what was the matter. He replied, "When I became the father of children I left off childish sport. When you are grown old, give up puerilities; and leave play and joking to youth. Look not for the sprightliness of youth in old age, since the stream will not return again to the spring head. When the field of corn is fit for the sickle, it does not wave in the wind, with that vigour, as when it was green. The season of youth has elapsed; alas! those days which enlivened the heart. The lion has lost the strength of his paw, and like an old leopard, I am now contented with a cheese." An old woman having stained her hairs black, I said to her, O my little old mother, you have made your hair black, but cannot straighten your bent-back.

TALE VI.

One day, through the ignorance of youth, I spoke sharply to my mother, which vexing her to the heart, she sat down in a corner, and wept, saying, "Have you forgotten all the trouble that you gave me in your infancy, that you thus treat me with unkindness? What a good saying was that of an old woman to her son, when she saw him able to subdue a tiger, having the strength of an elephant. If you had but recollected your time of childhood, when you lay helpless in my arms, you would not treat me with violence, now that you have the strength of a lion, whilst I am an old woman."

TALE VII.

A rich miser having a son that was sick, his friends represented that he ought either to cause the Koran to be read from beginning to end, or else offer sacrifice, that the high God might restore his son to health.

After a little consideration he said, " it is better to read the Koran, as it is at hand, and the flocks are at a distance." A holy man hearing this said, " He preferred reading the Koran because the words are at the tip of his tongue, and the money is in the inside of his heart. Alas! if the performance of religious rites was to be accompanied with alms, they would remain like the ass in the mire; but if you require only the first chapter of the Koran, they will repeat it an hundred times."

TALE VIII.

They asked an old man, why he did not marry. He answered, " I should not like an old woman." They said, " Marry a young one, since you have property." He replied, " since I, who am an old man, should not be pleased with an old woman, how can I expect that a young one would be attached to me?"

TALE IX.

I HAVE heard, that not long ago a decrepid old man, in his dotage, took it into his head to marry; and wedded a beautiful virgin named Gem, who, like a casket of jewels, had been concealed from the sight of men. The nuptials was celebrated with all the splendor usual on such occasions. Shortly after, he began complaining to his friends, and attempted to make it appear that the impudent girl had dishonoured his family. Such strife and contention ensued between the parties, that at last the cause was brought before the superintendent of the police, and the Cazy. When matters had come to this pass, " Sâdy said, the girl is not to blame, how can you, with your trembling hand, be able to bore pearls?"

CHAPTER VII.

OF THE EFFECTS OF EDUCATION.

TALE I.

A CERTAIN Vizier had a stupid son, whom he sent to a learned man, desiring him to instruct him, in hopes that his capacity might improve. After having instructed him for some time, without any effect, he sent a person to the father with this message; Your son has no capacity, and has almost distracted me. When nature has given capacity, instruction will make impression; but if iron is not of a proper temper, no polishing will make it good. Wash not a dog in the seven seas, for when he is wetted, he will only be dirtier. If the ass that carried Jesus Christ, was to be taken to Mecca, at his return he would still be an an ass.

TALE II.

A PHILOSPHER was thus exhorting his sons, " My dear children acquire knowledge, for on worldly riches and possessions no reliance can be placed; rank will be of no use out of your own country, and on a journey, money is in danger of being lost; for either the thief may carry it off all at once, or the possessor may consume it by degrees. But knowledge is a perennial spring of wealth, and if a man of education ceases to be opulent, yet he need not be sorrowful, for knowledge of itself is riches. A man of learning, wherever he goes, is treated with respect, and sits in the uppermost seat, whilst the ignorant man gets only a scanty fare, and encounters distress. After enjoying, power it is distressing to be obliged to obey, and he who has been used to caresses, cannot bear rough usage from the world." There once happened an insurrection in Damascus, where every one deserted his habitation. The wise sons of a peasant became the king's ministers, and the stupid sons of the Vizier were reduced

to ask charity in the village. If you want a paternal inheritance, acquire from your father knowledge, for his wealth may be spent in ten days.

TALE III.

A LEARNED man, who had the education of a king's son, beat him unmercifully, and treated him with the utmost severity. The boy, unable to bear this treatment, complained to his father, and stripped himself, to shew the marks of violence. The father's heart being troubled, he sent for the master, and said " you do not use any of my subject's children in the cruel manner that you treat my son; what is the reason of this?" He replied, " To discourse with propriety, and to have a pleasing conciliating manner, becomes mankind in general, but more especially kings; because, whatsoever they say or do, will certainly be in the mouths of every one; whilst the words and actions of common people are not of so much consequence. If a Durwaish should commit an hundred improprieties, his companions

would not remark one of them; but if a king makes only one improper step, it is circulated from kingdom to kingdom, therefore in forming the manners of young princes, more labour and pains should be bestowed than on the vulgar.

He who is not taught good manners in his childhood, will have no good qualities when he arrives at manhood. You may bend green wood as much as you please; but when it is dry it cannot be made straight without fire. Of a truth you may twist the tender branches, but will in vain attempt to straighten dry wood." The king, approving of the master's wholesome discipline, and of the manner in which he had delivered his speech, bestowed on him a dress of honour, and a largess, and promoted him.

TALE IV.

I SAW a schoolmaster in Africa, who had a crabbed countenance, and a bitter tongue; he was an enemy to humanity, mean spirited, and impetuous, so that the sight of him

interrupted the pleasure of Moslems, and his reading of the Koran distracted the hearts of men. A number of beautiful boys, and tender virgins, who were subject to his tyrannic arm, dared not presume to laugh, nor venture to speak; for he used to smite the silver cheeks of the one, and would sometimes put the chrystal legs of the other into the stocks. In short, I heard that some part of his conduct having been discovered, they beat him, and expelled him, and gave the school to a pious good man, of so meek and patient a temper, that he never spoke a word, but when he was forced to it; and nothing ever proceeded from his tongue, that could give offence to any one. The boys had got the fear of the old master out of their heads, and seeing the new one of angelic manners, they became furious towards one another; and relying on his forbearance, they neglected their studies, and spent most of their time in play, and without finishing their copies, broke their tablets on one another's heads. When the master is relax in his discipline, the boys play at leap-frog in the market-place. A fortnight after, I passed by the gate of the mosque, and saw the old master, whom

they had encouraged, and reinstated in his office.

In truth, I was concerned, and invoking God, I said, " Why have they a second time appointed the devil a preceptor for angels?" An experienced old man, hearing me, laughed and said, have you not Heard what has been related? " A king sent his son to school, and placed a silver tablet under his arm. On the face of the tablet was written in gold, The severity of the master is better than the indulgence of the father."

TALE V.

THE son of a religious man, who succeeded to an immense fortune by the will of his uncle, became a dissipated and debauched profligate, in so much, that he left no heinous crime unpractised, nor was there any intoxicating drug which he had not tasted. Once I admonished him; saying, " O my son, wealth is a running stream, and pleasure revolves like a millstone; or in other words, profuse expense suits him only who has a certain income.

When you have no certain income, be frugal in your expences, because the sailors have a song, that if the rain does not fall in the mountains, the Tigris will become a dry bed of sand in the course of a year. Practise wisdom and virtue, and relinquish sensuality, for when your money is spent, you will suffer distress, and expose yourself to shame." The young man, seduced by music and wine, would not take my advice, but in opposition to my arguments said, " it is contrary to the wisdom of the sages to disturb our present enjoyments by the dread of futurity. Why should they, who possess fortune, suffer distress by anticipating sorrow: go and be merry, O my heart-enchanting friend! we ought not to be uneasy to day for what may happen tomorrow. How would it become me, who am placed in the uppermost seat of liberality, and have contracted an alliance, so that the fame of my bounty is a topic of general conversation.

When a man has acquired reputation by liberality and munificence, it does not become him to tie up his money bags. When your good name has been spread through the street, you cannot shut your

door against it." I perceived that he did not approve of my admonition, and that my warm breath did not affect his cold iron; I ceased advising, and quitting his society, returned into the corner of safety, in conformity to the saying of the philosophers, " Admonish and exhort as your duty requires; if they mind not, it does not concern you. Although thou knowest that they will not listen, nevertheless speak whatever you know that is advisable. It will soon come to pass that you will see the silly fellow with his feet in the stocks, there smiting his hands and exclaiming, Alas! that I did not listen to the wise man's advice!"

After some time, that which I had predicted from his dissolute conduct, I saw verified; he was clothed in rags, and begging a morsel of victuals. I was distressed at his wretched condition, and did not think it consistent with humanity to scratch the Durwaish's wound with reproach, or to sprinkle salt upon it; but I said in my heart, " Profligate men, when intoxicated with pleasure, reflect not on the day of poverty. The tree which in the summer has a profusion of fruit, is consequently without leaves in the winter."

TALE VI.

A KING placed his son with a preceptor and said, " This is your son, educate him in the same manner as one of your own." The preceptor took pains with him for a year, but without success, whilst his own sons were completed in learning and accomplishments. The king reprimanded the preceptor, and said, " You have broken your promise, and not acted faithfully." He replied, " O king the education was the same, but the capacities are different.

Although silver and gold are produced from a stone, yet these metals are not to be found in every stone. The star Canopus shines all over the world, but the scented leather comes only from Yemen."

TALE VII.

I HAVE heard that a learned old man was saying to one of his scholars, " If a man would but fix his mind as much on God, as he does on worldly goods, he would

surpass the angels. God did not forget you when you were as yet unformed in the womb, but bestowed on you a soul, with reason, temper, intellect, beauty, speech, judgment, reflection, and sensation; he furnished thy hands with ten fingers, and set two arms on thy shoulders. Dost thou think, O worthless wretch, that he will neglect to provide thee with daily bread?"

TALE VIII.

I saw an Arab, who said to his son, "O my child, in the day of resurrection they will ask you, what have you done in the world; and not from whom are you descended?" That is, they will inquire about your virtue, and not about your father. "The cloth that covers the Kaaba, and which they kiss, is not famous from having been manufactured by the silkworm; it associated some days with one who is venerable, on which account it became venerable like himself."

TALE IX.

In the writings of the sages, they have related, that scorpions are not produced according to the ordinary course of nature, as other animals, for that they devour the mother's intrails, and tear open her belly, and flee to the desert; and the skins which are found in the holes of scorpions give proof of this matter. I mentioned this extraordinary circumstance to a wise man, who said, my heart bears evidence to the truth of the observation; and it cannot be otherwise; for since in their infancy they behaved so towards their parents, therefore they are thus approved and beloved in riper age." A father exhorted his son saying, " Young man, store up this lesson in your memory, he who is not grateful to those who gave him birth, will never be favoured by fortune." They asked a scorpion why he did not stir abroad in the winter; he replied, " What reputation have I in summer, that I should come again in winter."

TALE X.

THE wife of a Durwaish was with child, and the term of pregnancy completed. The Durwaish, who never yet had a son, said, "If the Almighty will grant me a son, I will distribute in charity to the poor all that I possess, excepting the religious habit on my back." It happened that his wife was delivered of a son, at which he rejoiced, and made an entertainment for his friends, conformably to his vow. Some years after, when I returned from a journey to Damascus, I passed by the place where the Durwaish had dwelt, and asked how he went on. They told me, he was in the town gaol. I asked the reason. They replied, "His son got drunk, had a quarrel, and killed a man, and fled out of the city, on which account they had put a chain about the father's neck, and heavy fetters on his feet." I said, "His own prayer brought down this misfortune from God. O men of understanding, it is better in the opinion of the wise, that a woman in labour should bring forth a serpent than wicked children."

TALE XI.

WHEN I was a boy I was coversing with a holy man about manhood, who replied that the greatest proof of being arrived at a state of maturity was one's being more intent on the means of pleasing the Almighty, than how to gratify the passions; and he added that whosoever possesses not this disposition, the profoundly learned do not consider in a state of puberty. A drop of water, after remaining forty days in the womb, obtained the human form; but if a person forty years of age hath not understanding and good manners, of a truth he ought not to be called a man. Manhood is composed of liberality and benevolence; do not imagine that it consists merely in the material form: virtue also is requisite; for a human figure may be painted on the gate of the palace, with vermilion and verdigrease. When a man hath not virtue and benevolence, what is the difference between him, and the figure on the wall? It is not wisdom to acquire worldly wealth, but to gain one single heart.

TALE XII.

On a certain year there happened a quarrel amongst the pilgrims who were going on foot to Mecca, and I was also of that number. They recriminated on one another, but at length we adjusted their differences. I heard one, sitting in a litter, say to his companion, "how wonderful that the ivory pawns in the game of chess on crossing the whole board become Viziers (or Queens), increasing their quality; but that the foot pilgrims to Mecca, after passing the whole desert, are worse than at first. Say from me to the Hajee who injures and lacerates the the skin of his fellow creature, thou art not so true a pilgrim as the poor camel, who feeds on thistles, and carries a load.

TALE XIII.

An Indian was teaching others how to make fireworks, when a wise man said to him "This is not a fit play for you, who inhabit a house made of reeds."

Until you are persuaded that the discourse is strictly proper, speak not; and whatever you know will not obtain a favourable answer, ask not.

TALE XIV.

A LITTLE man, being struck with a pain in his eyes, went to a farrier, desiring him to apply a remedy. The farrier, applying to his eyes what he was used to administer to quadrupeds the man became blind; upon which he complained to the magistrate. The magistrate said, Get away, there is no plea for the damages, for if this fellow had not been an ass, he would not have applied to the farrier. The application of this story is, that whosoever employs an inexperienced person on a weighty matter, besides suffering repentance, will, in the opinion of the wise, be eonsidered of a weak understanding. The wise man, of enlightened mind, entrusts not an important business to one of mean abilities. The mat-maker, although a weaver, yet is not employed in the silk manufactory.

TALE XV.

A CERTAIN great man, having lost a worthy son, they asked what inscription should be put upon his grave-stone. The father replied, " The verses of the Koran are too sacred and holy to be written on such a place as this, exposed to be effaced by the trampling of men's feet, and to be defiled by dogs. If there is a necessity of writing something, the following lines will be sufficient. O the season when verdure bedecked the garden, then how blithe was my heart. Wait, my friend, until the return of spring, when you will behold grass growing out of my clay.

TALE XVI.

A HOLY man, passing by a rich man, who having bound a slave hand and feet, was punishing him; said, " O my son, God has made subject to thee a human creature like thyself, and has given thee the superiority

over him, for which return thanks to God, and do not suffer such violence to be committed. It will not be proper that to-morrow, in the resurrection, this slave should be better than thyself, and that thou shouldst suffer shame." Be not angry beyond measure with your slave, oppress him not, neither distress his feelings. Thou hast bought him for ten direms, but after all thou didst not create him. To what length wilt thou carry this pride, insolence and rage? thou hast a master greater than thyself. O thou who hast for thy slaves Arselan and Aghoash, forget not thy superior lord. There is a tradition of the Prophet having said, " that the greatest mortification at the day of judgment will be when the pious slave is carried to paradise, and the wicked master condemned to hell." Upon the slave whose services you can command, exercise not boundless severity, nor capriciousness; for it will be disgraceful, in the day of reckoning, to see the slave at liberty and the master in chains.

TALE XVII.

On a certain year, I was travelling from Balk, with some people of Damascus, and the road was infested with robbers. There was a young man of our party, an expert handler of the shield, a mighty archer, a brandisher of all weapons, so strong that ten men could not draw his bowstring; and the most powerful wrestler on the face of the earth had never brought his back to the ground: but he was rich, and had been nursed in the shade, was inexperienced in the world, and no traveller. The thundering sound of the martial drum had never reached his ear, neither had his eyes seen the lightning of the horsemen's swords. He had never been made prisoner by the enemy, nor had the arrows fallen in showers around him. It happened that I and this young man were running together; every wall that came in his way he pulled down, and every large tree that he saw, by the force of his arm he tore up by the roots. He was boasting, saying, "Where is the elephant, that you may behold the

shoulders of the hero? where is the lion, that you may see the fingers and palm of the brave man?" We were in this situation, when two Indians lifted up their heads from behind a rock, with intention to kill us; one had a stick in his hand, and the other a sling under his arm. I said to the young man, "Why do you stop? Shew your strength and valour, for here is the enemy within a foot of his grave." I saw the bow and arrows drop from the hand of the young man, and a trembling seized all his joints. Not every one who can split a hair with an arrow that will pierce a coat of mail, is able to stand against the warrior in the day of battle.

We saw no other remedy for ourselves, but to leave our accoutrements, surrender our arms, and escape with our lives. On an affair of importance employ a man of experience, who will bring the devouring lion into his trammels. A young man, though he has strength of arm, and is powerful as an elephant, will feel his joints quaking with fear, in the day of battle. A man of experience is as well qualified to act in war, as the learned man is to expound a case of law.

TALE XVIII.

I saw the son of a rich man, sitting by his father's tomb, and disputing with the son of a Durwaish, saying, "My father's monument is of stone, the inscription is in gold, and the pavement is made of marble tesselated with turcois-coloured bricks. What is your father's grave, but a couple of bricks laid together, and sprinkled with a handful of earth? The son of the Durwaish on hearing this said, "Hold your tongue, for before your father can move himself from under this heavy stone, mine will have arrived at paradise." There is a saying of the Prophet, "That to the poor, death is a state of rest." The ass who carries the lightest burden travels easiest. In like manner the Durwaish who bears the burthen of poverty will enter the gate of death lightly loaded; whilst he who lives in affluence, with ease and comfort, will doubtless, on that very account, find death terrible. And, in every view, the captive who is released from confinement, is happier than the nobleman who is taken prisoner.

TALE XIX.

THEY enquired of a religious man the meaning of this tradition, "You have not any enemy so powerful as the passion of lust, which is within you." He replied, "Because that any enemy to whom you shew kindness becomes your friend, excepting lust, the indulgence of which increases its enmity." By abstinence a man may obtain the disposition of an angel, but if you eat like a beast, you will be degraded to an inanimate fossil. Those whom you gratify, become obedient to your command; but lust, on the contrary, when indulged is rebellious.

TALE XX.

I SAW, sitting in a company, a certain person who wore the habit of a Durwaish, but without possessing the disposition of one, and being inclined to be querulous, he had opened the book of complaint, and began censuring the rich. The discourse

was turning on this point, that Durwaishes have not the means, and the rich not the inclination, to be charitable. Those possessed of liberal minds, have no command of money, and the wealthy worldlings have no munificence.

To me, who owe my support to the bounty of the great, this language was not at all grateful. I said, " O my friend, the rich are the revenue of the poor, a storehouse for the recluse, the pilgrim's hope, and the asylum of travellers. They are the bearers of burthens for the relief of others. Themselves eat along with their dependants and inferiors, and the remainder of their bounty is applied to the relief of widows, aged people, relations, and neighbours. The rich are charged with pious dedications, the performance of vows, the rites of hospitality, alms, offerings, the the manumission of slaves, gifts, and sacrifices. By what means can you attain to their power, who can perform only your genuflexions, and even those, with an hundred difficulties? The rich perform both moral and religious duties, in the most perfect manner, because they possess wealth, out of which they bestow alms;

their garments are clean, and their reputation spotless, with minds void of care. For the power of obedience is found in good meals, the truth of worship in a clean garment. For what strength can there be with an empty stomach? what bounty from an empty hand? how can the fettered feet walk? and from the hungry belly what munificence can be expected? He sleeps uneasily at night who knows not how to provide for to-morrow. The ants store up in summer, that in winter they may enjoy rest. Leisure and poverty are not found together, and satisfaction dwelleth not with distress. One is standing up to evening prayers, whilst the other is sitting down wishing for his supper. How can these two be compared together? He who possesses wealth is busied in devotion, whilst he who is distressed in his circumstances has a disordered heart. Therefore the worship of the rich is more acceptable, their minds being collected and not distracted, for as they are possessed of the means of subsistence, they can turn their whole thoughts to devotion. The Arabians say, God defend me from distressful poverty, and from the neigh-

bourhood of him whom I dislike. And there is a tradition from the Prophet, that poverty has a black countenance in both worlds." My antagonist asked, "Have you not heard that the Prophet said, poverty is my glory?" I replied, "Be silent, for the Prophet alludes to them who suffer in poverty of spirit, with submission to the arrows of destiny; and not those who in a religious garb sell the scraps which have been given them in charity. O loud sounding empty drum, how will you manage on the march without provisions? If thou art a man, free thyself from worldly avarice, instead of turning in your hand a string of a thousand beads. A Durwaish without vital religion, will not rest until his poverty ends in blasphemy. He who is in poverty, is in danger of blasphemy. Without the command of riches, you cannot clothe the naked, nor use means for liberating captives: How can such as ourselves attain to their dignity, and what comparison is there, between the hand that bestows, and that which receives? Do you not perceive that the Almighty revealed to us in the Koran, the enjoyments of the dwellers in paradise? For them are

appointed fruits in gardens of delight, in order that you may know that he who is intent on gaining a subsistence, is excluded from this portion of bliss, and that tranquillity of mind requires a fixed income.

To those who are thirsty, the whole world appears in their dreams a spring of water. You will every where see a person who is in distress commit atrocious actions without any hesitation; not being deterred by the dread of future punishment, he discriminates not between lawful and unlawful. If a dog is struck on the head with a clod of earth, he jumps up with joy, thinking it to be a bone; and if two persons should carry a corpse on their shoulders, a mean wretch might suppose it a tray of victuals: but the rich man, whom God hath regarded with the eye of favour, by the performance of what is lawful, is preserved from the commission of what is illegal. Thus, although I have not fully discussed the subject, nor adduced any substantial proofs in support of my arguments, I rely on your justice for a decision. Did you ever see a mendicant with his arms tied to his back, or in prison; or the veil of innocence rent, or the hand amputated

(for theft) without its having been occasioned by poverty? Men intrepid as lions, are driven by want to undermine men's houses, and are in consequence bound by the heels. And it is possible that the Durwaish, at the instigation of lust, not having power to restrain it, may commit sin. He who has in his possession a nymph of paradise, what inclination can he entertain for the damsels of Youghmâ? He who hath in his hands such dates as he loveth, never thinketh of flinging stones at clusters on the tree.

In general, those in indigent circumstances, want chastity; as those who are starving steal bread. When a ravenous cur gets meat, he enquires not whether the flesh is of Saleh's camel or of the ass of Dujal. Many men naturally well disposed, have been led by poverty into wickedness, and have given their good name to the wind of disrepute. Amidst the cravings of hunger, the power of abstaining ceases, poverty snatcheth the reins out of the hand of piety." At the moment that I uttered these words, the Durwaish's patience being exhausted, he attacked me with all the vehemence of loquacity, and said, " You

have exaggerated their praise to such a degree, and have talked so extravagantly on the subject, that one would suppose them to be the antidote against the venom of poverty, and the key of the stores of Providence. But they are a set of proud, arrogant, self-conceited, abominable fellows, insatiable after money, and possessions, intoxicated with rank and opulence, who speak not without insolence, nor behold any one but with contempt; the learned they call beggars, and the indigent they treat with obloquy. Proud of their riches, and vain of that dignity of which they think themselves possessed, and vaunting in their superiority, they treat all others as their inferiors; they never think it their duty to look kindly on any one: ignorant of what the sages have said, that whosoever is inferior to others in piety, although he may exceed them in wealth, though in appearance a rich, is in reality a poor man. If an empty fellow, on account of his wealth, behaves proudly towards a wise man, reckon such a one an ass, although he be an ambergris ox." I said, "Speak not disdainfully of them, as they are the masters of generosity." He replied, "You

speak erroneously, for they are slaves to their money. Of what use are they, if they are the clouds of August, and do not shower down benefits; or of what advantage, if they are the fountain of light, and do not shine on any one; and are mounted on the steed of power without performing any course? They stir not a step in the service of God, and part not with a direm without distressing you with the obligation. They labour in amassing wealth, preserve it with avarice, and part with it with regret, verifying the saying of the sages, That the miser's money comes out of the earth, at the time that he goes into it.

One person by his exertions gets money, which another comes and takes away without pains or trouble." I replied, "You know nothing of the parsimony of the wealthy, excepting by means of beggary; for otherwise, whosoever lays aside avarice sees no difference between the bountiful man and the miser. The touchstone proves what is gold, and the beggar him who is stingy." He said, "I speak of them from experience, for they keep a guard at their gate, and station rude violent men to deny admittance to their dearest friends, and these

seizing the collars of men of distinction, declare that nobody is at home; and verily they say truly. He who hath neither wisdom, liberality, prudence, nor judgment, of him the porter says rightly, that no one is in the house." I replied, "In this they are excusable, because they are teased out of their lives with importunate solicitations, and tormented with beggarly petitions; and it is a contradiction to reason to suppose, that if the sands of the desert were converted into pearls, they would satisfy the eyes of the beggars.

The eye of an avaricious man cannot be satisfied with wealth, any more than a well can be filled by dew. Hatim Tai was an inhabitant of the desert; had he dwelt in a city, he would have been overwhelmed by the importunities of beggars, who would have torn the cloaths off his back." He said, "I pity their condition." I replied "Not so, for you envy them their riches." We were talking thus, opposing force to force, when he advanced a pawn; I endeavoured to repel it; and whenever he put my king in check, I relieved it by the vizier (or queen,) until he had exhausted all the coin in his purse, and

had spent all the arrows of the quiver of disputation. Take care not to throw down the shield when combating with an orator, who hath nothing but borrowed tumid eloquence. Practise thou religion, and serve God, for the verbose orator, who measures his periods, exhibits arms before the gate, but there is nobody within side of the castle. At length, when having no arguments left, I had put him to shame, he became outrageous, and spoke incoherently. It is the way with the ignorant, when confounded by the adversary's arguments, to have recourse to violence, as Azur the idol maker, when he could not convince his son Abraham by arguments, began to quarrel, as God hath said, " Of a truth, if thou wilt not give up this point, I will stone thee." He gave abuse, I retorted harshly; he tore the collar of my garment, and I laid hold of his beard. We were tumbling over one another, and the people running after us, laughing, and astonished at our conduct, In short, we referred our dispute to the Cazy, and agreed to abide by his impartial decision, in order that a Mahommedan judge might resolve what was advisable, and discriminate be-

tween the rich and the poor. When the Cazy saw our faces, and heard our discourse, he sunk his chin into the collar of reflection, and after mature consideration raised up his head and said, " O thou who hast spoken in praise of the rich, I would have thee to know that there is no rose without a thorn; and that wine is accompanied with intoxication; hidden treasure has its dragon; in the same place which has royal pearls, are ravenous crocodiles; the enjoyment of worldly pleasure, is followed by the sting of death; and the lights of paradise are intercepted by crafty Satan.

He ought to submit to violence from an enemy, who wishes to enjoy a friend, because the treasure and the dragon, the rose and the thorn, sorrow and gladness, are linked together. Observe you not that in the garden there are odoriferous plants, as well as dry trunks? In like manner in the circle of rich men, there are grateful and ungrateful persons; and in the number of Durwaishes some exercise patience, and others do not. If every hailstone was a pearl, the market would be as full of them as of shells. The beloved of the Almighty

consist of rich men, who have the disposition of Durwaishes, and of Durwaishes possessed of noble minds. The greatest rich man is he who relieves the distresses of the poor; and the best of Durwaishes is he who looketh not to the rich for his support; for God hath said, "He who trusteth in God, requires no other's help." The Cazy, having ceased reprehending me, turned towards the Durwaish and said, "You, who have advanced that the rich spend their time in wickedness, and are intoxicated with luxury; it is true there are such people as you have described, who are defective in zeal, and ungrateful towards God, who gather money, and hoard it; who enjoy themselves, and give not to others; if, for example, there should be a drought, or if the world should suffer a deluge, they, confiding in their own wealth, would not enquire after the distress of the poor, nor fear God. If another should be annihilated by distress, I exist; what has a goose to fear from a deluge? The women who are mounted on camels, feel not in their litters for him who perishes in the sand. Mean persons, when they have escaped with their own blanket,

say, what signifies it, if the whole world should die. There are some of this description; but I have seen others who having spread the table of generosity and proclaimed munificence, with affable countenance seek reputation, and ask pardon of God; enjoying the things of this world and of futurity; like his Majesty the king of the world, who is assisted by the grace of God, the conqueror of his enemies, lord paramount of nations, defender of the strong holds (of religion) heir of the kingdom of Solomon, surpassing all the monarchs of his time in justice, Mozufferuddeen Abûbekr Sâd, may God prolong his days, and grant victory to his standards! A father sheweth not such benevolence towards his son, as your hand of liberality has bestowed on the human race. God wanting to bestow a blessing on mankind through his mercy made you king of the world." When the Cazy had extended his discourse to this length, and had exerted the powers of eloquence beyond our expectation, we acquiesced in his sentence with mutual forgiveness, and apologizing for all that had passed between us, we took the road of affability, and blaming

ourselves, we kissed each other's hands and face, and the disputation concluded with these words, "O Durwaish, complain not of the revolutions of this world, for thou wilt be unhappy if thou expire in this imagination. And thou, rich man, whilst thou hast thy heart and hand at thy command, enjoy and bestow; that thou mayest obtain the blessing of heaven, in this life and in futurity."

CHAPTER VIII.

RULES FOR CONDUCT IN LIFE.

No. I.

RICHES are for the comfort of life, and not life for the accumulation of riches. I asked a holy wise man, Who is fortunate, and who is unfortunate? He replied, He was fortunate who ate and sowed; and he was unfortunate, who died without having enjoyed. Pray not over that worthless wretch who performed no act of piety: who spent his whole life in amassing money without making any use of it.

No. II.

THE prophet Moses, upon whom be peace! thus admonished Karoon, "Do thou good, in the same manner that God hath done good unto thee." He did not listen, and you have heard of his end. He who hath

not done good with his money, hath lost his future hopes in attending to the acquisition of riches. If thou wishest to derive benefit from worldly riches, shew that kindness towards thy fellow-creatures that God hath bestowed on thee. The Arabs say, " Be bountiful without accounting it an obligation, when most certainly the benefit will return to you." Wherever the tree of beneficence takes root, it sends forth branches beyond the sky. If you entertain hopes of eating the fruit, cultivate the tree kindly, and put not a saw at its root. Return thanks to God that you have been assisted with divine grace, and that he has not excluded you from the riches of his bounty. Boast not of holding an office under the king, but be grateful to God for having placed you in his service.

No. III.

Two persons took trouble in vain, and used fruitless endeavours; he who acquired wealth, without enjoying it; and he who taught wisdom, but did not practise it. How much soever you may study science, when you do not act wisely, you are ignorant. The beast whom they load with

books is not profoundly learned and wise; what knoweth his empty skull whether he carrieth firewood or books.

No. IV.

SCIENCE is to be used for the preservation of religion, and not for the acquisition of wealth. Whosoever prostituted his abstinence, reputation and learning for gain, formed a granary, and then consumed it entirely.

No. V.

A LEARNED man, without temperance, is a blind man carrying a link; he sheweth the road to others, but doth not guide himself. He who through inadvertency trifled with life, threw away his money without purchasing any thing.

No. VI.

A KINGDOM gains credit from wise men, and religion obtains perfection from the virtuous. Kings stand in more need of wise men, than wise men do of appointments at court. Listen, O King, to my advice; for you have not a more valuable maxim, in all your archives, than this, "Entrust not your affairs to any but wise men; although

public business is not the occupation of the wise."

No. VII.

THREE things are not permanent without three things; wealth without commerce, science without argument, nor a kingdom without government.

No. VIII.

SHEWING mercy to the wicked is doing injury to the good; and pardoning oppressors, is injuring the oppressed. When you connect yourself with base men, and shew them favour, they commit crimes with your power, whereby you participate in their guilt.

No. IX.

You cannot rely on the friendship of kings, nor confide in the sweet voices of boys, for those change on the slightest suspicion, and these alter in the course of a night. Give not your heart to her who has a thousand lovers; but if you should bestow it on her, be prepared for a separation.

No. X.

REVEAL not to a friend every secret that you possess, for how can you tell but what

he may sometime or other become your enemy. Likewise inflict not on an enemy every injury in your power, for he may afterwards become your friend. The matter which you wish to preserve as a secret, impart it not to any one, although he may be worthy of confidence, for no one will be so true to your secret as yourself.

It is safer to be silent, than to reveal one's secret to any one, and telling him not to mention it. O good man! stop the water at the spring head, for when it is in full stream, you cannot arrest it. You should never speak a word in secret, which may not be related in every company.

No. XI.

A WEAK enemy, who becomes obedient, and shews friendship, does so with no other design but to become a more powerful adversary; as they have said, "Even the sincerity of friends is not to be relied on, what then is to be expected from the flattery of enemies?" He who despises a weak enemy, resembles him who neglects a spark of fire. Extinguish it to day, whilst you are able, for when it issues into a flame, it destroys a world. Permit not your enemy

to string his bow, whilst you are able to pierce him with an arrow.

No. XII.

SPEAK in such manner between two enemies, that should they afterwards become friends, you may not be put to the blush. Hostility between two people is like fire, and the evil-fated backbiter supplies fuel. Afterwards, when they are reconciled together, the backbiter is hated and despised by both parties. To kindle a flame between two persons, is to burn yourself inconsiderately in the midst. Whisper to your friends, in order that your bloodthirsty enemy may not over-hear you. Take care what you say before a wall, as you cannot tell who may be behind it.

No. XIII.

WHOSOEVER formeth an intimacy with the enemies of his friends, does so to injure the latter. O wise man! wash your hands of that friend, who associates with your enemies.

No. XIV.

WHEN, in transacting business, you are under any hesitation, make choice of that

side which will produce the least injury. Speak not harshly to a man of placid manners; and with him who knocks at the door of peace, seek not hostility.

No. XV.

As long as an affair can be compassed by money, it is not advisable to put one's life in danger When the hand has failed in every trick, it is lawful to draw the sword

No. XVI.

SHEW not mercy to a weak enemy, for if he becomes powerful he will not spare you. When you see an enemy weak, twist not your whiskers in boasting: there is marrow in every bone, and every coat covers a man. Whosoever killeth a wicked man, relieveth the world from his injuries, and delivereth himself from the wrath of God. Forgiveness is commendable, but apply not ointment to the wound of an oppressor. Knoweth he not that whosoever spareth the life of a serpent, committeth injury towards the sons of Adam.

No. XVII.

IT is not advisable to follow the advice of an enemy; you may hear what he has to

say, in order, that you may act contrary thereto; and which is perfect reason. Avoid that which an enemy tells you to do, for if you follow his advice, you will smite your knees with the hands of sorrow. If he shews you a road, straight as an arrow, turn from it, and go the other way.

No. XVIII.

Anger, when excessive, createth terror; and kindness out of season destroys authority. Be not so severe as to cause disgust, nor so lenient as to encourage audacity. Severity and lenity should be tempered together; like the surgeon, who, when he uses the lancet, applies also a plaster. A wise man carries not severity to excess, nor suffers such relaxation as will lessen his own dignity. He over-rates not himself, neither doth he altogether neglect his consequence. A shepherd said to his father; "O thou, who art wise, teach me one maxim from your experience." He replied, "Be complacent, but not to that degree that they may insult you with the sharp teeth of the wolf."

No. XIX.

Two persons are enemies to a kingdom and to religion, a monarch without clemency, and a religious man without knowledge. May there never be at the head of a kingdom, a ruler who is not an obedient servant of God.

No. XX.

It behoveth a king, not to shew wrath towards his enemies, to such a degree, as to alarm his friends; for the fire of wrath first falls on the exciter of it, and then the flame may reach the enemy, or not. It suits not the earth-born sons of Adam to assume pride, ferocity, and vanity. You who have so much heat and pertinacity, I do not consider as created of earth, but of fire. In the land of Baelkân, I visited a religious man, to whom I said, "Cleanse me from ignorance by your doctrine." He replied, "Go, and suffer with patience, like the earth, O learned in the law, or else bury in the earth all that you have studied."

No. XXI.

A wicked man is a captive in the hand of the enemy, for wherever he goeth he

cannot escape from the clutches of his own punishment. If the wicked man should escape to heaven from the hand of calamity, he would continue in calamity from the sense of his own evil disposition.

No. XXII.

When you see discord amongst the troops of your enemy, be of good courage; but if they are united, then be upon your guard. When you see contention amongst your enemies, go and sit at ease with your friends; but when you see them of one mind, string your bow, and place stones upon the ramparts.

No. XXIII.

When the enemy has failed in all other artifices, he will propose friendship; that under its appearance he may effect what he could not compass as an open adversary.

No. XXIV.

Bruise the serpent's head with the hand of your enemy: which cannot fail of producing one of these two advantages. If the enemy succeeds, you have killed the snake, and if the latter prevails, you have got rid of your enemy.

In the day of battle, consider not yourself safe, because your adversary is weak; for he who becomes desperate will take out the lion's brains.

No. XXV.

When you have any thing to communicate that will distress the heart of the person whom it concerns, be silent; in order that he may hear from some one else. O nightingale bring thou the glad tidings of spring, and leave bad news to the owl.

No. XXVI.

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Inform not the king of the perfidy of any one, excepting you are assured that he will entirely approve of it; for otherwise you are only working your own destruction. When you are purposing to speak any thing, do it when you know that your words will take effect.

No. XXVII.

He who gives advice to a self-conceited man, stands himself in need of counsel from another.

No. XXVIII.

BE not caught by the deceit of an enemy, nor be proud of the praise of a flatterer; for that has spread the thin net; and this has opened the palate of avarice. A block-head is pleased with praise; like a corpse whose inflated heel has the appearance of plumpness. Take care how you listen to the voice of the flatterer, who in return for his little stock, expects to derive from you considerable advantage. If one day you do not comply with his wishes, he imputes to you two hundred defects instead of perfections.

No. XXIX.

UNLESS some one points out to an orator his defects, his discourse will never be correct. Be not vain of the elegance of your discourse, from the commendation of an ignorant person, neither upon the strength of your own judgment.

No. XXX.

EVERY one thinks his own wisdom perfect, and his own child beautiful. A Jew and a Mahommedan were disputing in a manner that made me laugh. The Mahommedan

said in wrath, " If this deed of conveyance is not authentic; may God cause me to die a Jew!" The Jew said, " I make oath on the Pentateuch, and if I swear falsely, I am a Mahommedan like you." If wisdom was to cease throughout the world, no one would suspect himself of ignorance.

No. XXXI.

TEN men will sit at one table, but two dogs will not be satisfied with one carcase. The avaricious man, with the whole world at his command, is hungry; whilst he who is contented, is satisfied with a loaf of bread. The narrow belly is filled with a loaf of bread without meat; but the narrow sight is not satisfied with all the riches on the face of the earth. My father, when the term of his life was expired, gave me this one advice, and departed, " Lust is a fire, shun it; precipitate not yourself into the flames of hell; since you will not have strength to support that burning, quench the present flame with the water of patience."

No. XXXII.

HE who when he hath the power doeth not good, when he loses the means will

suffer distress. There is not a more unfortunate wretch than the oppressor, for in the day of adversity nobody is his friend.

No. XXXIII.

Life depends upon the support of a single breath, and worldly existence is between two non-existences. Those who sell religion for the world, are asses; they sell Joseph and get nothing in return. "Did I not bargain with you, O sons of Adam, that you should not serve Satan? By the advice of an adversary, you are breaking your promise with your friend: behold from whom you have separated and with whom you have united yourselves."

No. XXXIV.

Satan cannot prevail over the righteous, neither the king, against the poor.

Trust not him who neglecteth his prayers to God, even although his mouth be kept open by fasting; for he who performeth not the divine precepts, neither will he care for his debt to you. I have heard that in the land of the east they are forty years in making a china cup: they make a hundred in a day at Bughdad, and conse-

quently you see the meanness of the price. A chicken, as soon as it comes out of the egg, seeks its food; but an infant hath not reason and discrimination. That which was something all at once, never arrives at much perfection; and the other, by degrees, surpasses all things in power and excellence. Glass is every where, and therefore of no value; the ruby is obtained with difficulty, and on that account is precious.

No. XXXV.

AFFAIRS are accomplished through patience, and the hasty man faileth in his undertakings. I saw with my own eyes in the desert, a man who walked slowly, get before one who went fast. The fleet steed was tired with galloping, whilst the camel driver proceeded in an equal slow pace.

No. XXXVI.

NOTHING is so good for an ignorant man as silence; and if he was sensible of this, he would not be ignorant. When you possess not perfection and excellence, you had better keep your tongue within your teeth. The tongue brings men into disgrace. The nut without a kernel is of light weight. A

stupid man was training an ass, and spent all his time upon it. Somebody said, "O blockhead, what art thou endeavouring to do? for this foolish attempt expect reprehension from the censorious. Brutes will not acquire speech from thee, learn thou silence from them." Whosoever doth not reflect before he giveth an answer, will generally speak improperly. Either arrange your words as a man of sense, or else sit quiet like a brute.

No. XXXVII.

WHENEVER you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance. When one manages a discourse better than yourself, although you may be fully informed, yet do not start objections.

No. XXXVIII.

WHOSOEVER associates with the wicked, will not see good. If an angel should keep company with a demon, he would learn terror, perfidy, and deceit. You cannot learn virtue from the wicked; the wolf practises not the tanner's art.

No. XXXIX.

PUBLISH not men's secret faults, for by disgracing them you make yourself of no repute.

No. XL.

WHOSOEVER acquired knowledge, and did not practice it, resembleth him who plough-ed but did not sow.

No. XLI.

OBEDIENCE is not truly performed by the body of him whose heart is dissatisfied. The shell without a kernel, is not fit for store.

No. XLII.

NOT every one that is ready to dispute, is quick in transacting business. A form may appear handsome under a sheet, but remove it, and you find a grandmother.

No. XLIII.

IF every night was a night of power, many of such nights would be disregarded. If every stone was a Budukshân ruby, the ruby and the pebble would be of equal value.

No. XLIV.

It is not every graceful form that contains a good disposition; for virtue is in the mind, not in the appearance. You may know in one day, from a man's manners, to what degree of knowledge he has attained; however, be not secure against his mind; neither be proud of your discovery; for a malignant spririt is not to be detected in many years.

No. XLV.

Whosoever contendeth with the great, sheds his own blood. He who thinks himself great, has been compared to one who squints and sees double. You will get a broken front by sporting your head against a ram.

No. XLVI.

It is not the part a wise man to box with a lion, or to strike his fist against a sword. Neither fight nor contend with one more powerful than yourself; put your hand under your arm-pit.

No. XLVII.

A WEAK man, who contends with one that is strong, befriends his adversary, by his own death. He who was nursed in the shade, how is he able to accompany the heroes to battle? He who hath not strength in his arm, acts foolishly in opposing one who has a wrist of iron.

No. XLVIII.

HE who listens not to advice, studies to hear reprehension. When advice gains not admission into the ear, if they reprehend you, be silent.

No. XLIX.

THE vicious cannot endure the sight of the virtuous; in the same manner as the curs of the market howl at a hunting dog, but dare not approach him.

No. L.

When a mean wretch cannot vie with another in virtue, out of his wickedness he begins to slander. The abject envious wretch will slander the virtuous man when absent; but when brought face to face, his loquacious tongue becomes dumb.

No. LI.

But for the cravings of the belly, not a bird would have fallen into the snare; nay, the fowler would not have spread his net. The belly is chains to the hands, and fetters to the feet. He who is a slave to his belly seldom worships God.

No. LII.

Wise men eat late; holy men half satisfy their appetites; and hermits take only what is sufficient to sustain life; young men devour all that is in the dish; the old eat until they sweat: but the Calenders devour so voraciously that there is not in their stomachs room for drawing breath; nor is there left on the table a morsel for any one. He who is a slave to his belly sleeps not for two nights; one night from a loaded stomach, and the next night through want.

No LIII.

To consult with women is ruin; and to be liberal towards the seditious is a crime. When you support and favour the vicious, you commit wickedness with your power by participation.

No. LIV.

WHOSOEVER hath his adversary in his power, and doth not destroy him, is an enemy to himself. When there is a stone in the hand, and the head of a snake under the stone, the prudent man delayeth not execution. To shew mercy to the sharp-teethed tiger, would be doing injury to the sheep. But others have advanced the contrary, and said, that in the execution of a prisoner delay is best, because you retain the power of killing or of releasing: but should he be put to death without deliberation, good counsel may perchance be lost, since reparation is impossible. It is easy to take away life, but impossible to restore it. It is a rule of reason that the archer should have patience, for when the arrow has left the bow, it will not return.

No. LV.

THE wise man, who engages in a controversy, with those who are ignorant of the subject, should not entertain any expectation of gaining credit. If an ignorant man, by his loquacity, should overpower a wise man, it is not to be wondered at, be-

cause a common stone will break a jewel. Why is it surprising if a nightingale should not sing, when a crow is in the same cage? If a virtuous man is injured by a vagabond he ought not to be sorry, or angry. If a worthless stone bruise a golden cup, its own worth is not thereby increased, nor the value of the gold lessened.

No. LVI.

If a wise man, falling in company with mean people, does not get credit for his discourse, be not amazed; for the sound of the harp cannot overpower the noise of the drum; and the fragrance of ambergris is overcome by fetid garlic. The ignorant wretch was proud of his loud voice, because he had impudently confounded the man of understanding. Are you ignorant that the musical mode of Hijaz is confounded by the noise of the warrior's drum? If a jewel falls into the mud, it is still the same precious stone; and if dust flies up to the sky, it retains its original baseness. A capacity without education is deplorable, and education without capacity is thrown away. Ashes, although of high origin, fire being of a noble nature, yet

having no intrinsic worth, are no better than dust. Sugar obtains not its value from the cane, but from its innate quality. Musk has the fragrance in itself, and not from being called a perfume by the druggist. The wise man is like the druggist's chest, silent but full of virtues; and the blockhead resembles the warrior's drum, noisy but an empty prattler. A wise man in the company of those who are ignorant, has been compared by the sages to a beautiful girl in the company of blind men; or to the Koran in the house of an infidel. When the land of Canaan was without virtue, the birth of Joseph did not increase its dignity. Shew your virtue, if you possess nobility; for the rose sprang from the thorn, and Abraham from Azur.

No. LVII.

A FRIEND whom you have been gaining during your whole life, you ought not to be displeased with in a moment. A stone is many years becoming a ruby, take care that you do not destroy it in an instant against another stone.

No. LVIII.

REASON is under the power of sense; as a man becomes weak in the hand of an artful woman. Shut the door of that house of pleasure, which you hear resounding with the loud voice of a woman.

No. LIX.

A PURPOSE, without power, is fraud and deceit; and power without design, is ignorance and madness. The first requisites are judgment, prudence, and wisdom, and then a kingdom; because putting power and wealth into the hand of the ignorant, is furnishing weapons against themselves.

No. LX.

THE liberal man, who eats and bestows, is better than the religious man, who fasts and hoards. Whosoever hath forsaken luxury, to gain the approbation of mankind, hath fallen from lawful into unlawful voluptuousness. The hermit, who sitteth in retirement, not for the sake of God, what shall the hopeless wretch behold in a dark mirror? A little and a little collected together, become a great deal; the heap in the barn consists

of single grains, and drop and drop form an inundation.

No. LXI.

A WISE man ought not to suffer the insolence of a common person to pass unnoticed, as he thereby injures both parties; for his own respectability will be lessened, and the other confirmed in his ignorance. When you speak to a low fellow with kindness and benignity, it increases his arrogance and perverseness.

No. LXII.

SIN, by whomsoever committed, is detestable, but most so in a learned man; because learning is the weapon for combating Satan; and if the armed man is taken prisoner, the greater will be his shame. An ignorant plebeian of dissolute manners, is better than a learned man without temperance; for that through blindness, lost the road, and this, who had two eyes, fell into the well.

No. LXIII.

HE whose bread people do not eat in his life time, when he dies they mention not his name. Joseph the just, when there was a famine in Egypt, ate not his fill, in order

that he might not forget those who were hungry. The widow relishes grapes, and not the master of the vineyard. He who lives in ease and wealth, how can he know what it is to be hungry? He knows the condition of the distressed, whose own circumstances are needy. O thou, who art mounted on a swift horse, reflect that the ass laden with thorns is sticking in the mud. Ask not fire from the house of the neighbouring Durwaish, for that which issues from his chimney is the smoke of his heart.

No. LXIV.

In a season of scarcity and drought, inquire not of a distressed Durwaish how he does; unless you mean to apply ointment to his wound, by giving him subsistence. When you see a loaded ass sticking in the mud, take compassion on him, or at any rate pass not over his head; but when you proceed and inquire how he came there, bind up your loins as becometh a man, and lay hold of the ass's tail.

No. LXV.

Two things are morally impossible; to enjoy more than Providence has allotted, or

to die before the appointed time. Destiny will not be altered by our uttering a thousand lamentations and sighs, nor by our praises or complaints. The angel who presides over the treasury of winds, what does he care if the lamp of an old widow is extinguished?

No. LXVI.

O THOU who art in want of subsistence, be confident that thou shalt eat. And thou whom death hath required, flee not; for thou canst not preserve thy life. With or without your exertion, Providence will bestow daily bread; and if thou shouldst be in the jaws of the lion, or of the tiger, they could not devour you excepting on the day of your destiny.

No. LXVII.

THAT which is not allotted, the hand cannot reach; and what is allotted will find you, wherever you may be. You have heard with what toil Secunder penetrated to the land of darkness; and that after all, he did not taste the water of immortality.

No. LXVIII.

A FISHERMAN, unassisted by destiny, could not catch a fish in the Tigris; and the fish without fate, could not have died on the dry land.

The covetous man explores the whole world in pursuit of a subsistence, and fate is close at his heels.

No. XLIX.

A WICKED rich man is a clod of earth gilded; and a pious Durwaish is a beauty soiled with earth. This wears the patched garment of Moses, and that has the ulcer of Pharoah covered with jewels. The virtuous man, under adversity, preserves a cheerful countenance; but the wicked man, in prosperity, holds down his head. Whosoever possesses rank and wealth, and relieves not those who are in distress, inform him that in the next world he will find neither dignity nor riches.

No. LXX.

THE envious man begrudgeth the bountiful goodness of God, and is inimical to those who are innocent.

I heard a little fellow, with dry brains, speaking disrespectfully of a person of rank: I said, "O Sir, if you are unfortunate, what crime have fortunate men committed?" Wish not ill to the envious man, for the unfortunate wretch is a calamity to himself. Where is the need of your shewing enmity towards him, who has such an adversary at his heels.

No. LXXI.

A STUDENT without inclination, is a lover without money; a traveller without observation, is a bird without wings; a learned man without works, is a tree without fruit; and a devotee without knowledge, is a house without a door.

No. LXXII.

THE Koran was revealed, that men might learn good morals, and not that they should recite the written sections. The unlettered religious man is a foot traveller; whilst the negligent learned man is a sleeping rider. A sinner who lifts up his hands in prayer, is better than a devotee who exalts his head. A military officer, who is good natured and courteous, is better than an oppressive lawyer.

No. LXXIII.

A LEARNED man without works, is a bee without honey. Say to the austere and uncivil bee, " When you cannot afford honey, do not sting."

No. LXXIV.

A MAN without virility is a woman; and an avaricious devotee is a high-way robber. O thou who hast put on white garments, to appear holy in the sight of men, thou hast thereby blackened the register of works: the hand ought to be restrained from worldly pursuits, whether the sleeve is long or whether it is short.

No. LXXV.

Two persons never free their hearts of regret, nor their sorrowing feet from the mud. One is the merchant whose ship has been wrecked; and the other, the heir who has got into the company of Calenders; as they have said, " Although a dress bestowed by a monarch is valuable, yet one's own coarse clothes are preferable; and although the great man's food is exquisite, still the scraps of one's own table

are more delicious. Vinegar and pot-herbs obtained by one's own labour, are preferable to bread and lamb received from the hand of the head man of the village.

No. LXXVI.

It is contrary to reason, and to the counsel of the wise, to take medicine without confidence, or to travel an unknown road without accompanying the caravan.

No. LXXVII.

They asked Imam Mûrsheed Mohammed Ben Mohammed Ghezaly, on whom be the mercy of God! by what means he had attained to such a degree of knowledge. He replied, "In this manner,—whatever I did not know, I was not ashamed to enquire about." There will be reasonable hopes of recovery, when you get a skilful physician to feel your pulse. Inquire about every thing that you do not know; since for the small trouble of asking, you will be guided in the respectable road of knowledge.

No. LXXVIII.

Whenever you are certain that any thing will be known to you in time, be not hasty

in inquiring after it, as you will thereby lessen your authority and respectability. When Lokman saw that in the hand of David iron became miraculously like wax, he did not ask how he did it; being persuaded, that without asking, it would be made known.

No. LXXIX.

Amongst the qualifications for society, it is necessary, either that you attend to the concerns of your household, or else devote yourself to religion.

Tell your story in conformity to the temper of the hearer, if you know that he is well disposed towards you Any wise man who associates with Mujnoon, will talk of nothing else, but of the face of Leila.

No. LXXX.

Whosoever associates with the wicked, although he may not imbibe their principles, will be accused of following their ways; in like manner, as if a person should go to a tavern, with intention to say his prayers, it would only be imagined that he went there to drink wine. You have stigmatised yourself with the charac-

ter of ignorance, from having associated with the ignorant. I asked a wise man to tell me a maxim. He replied, " Associate not with the ignorant; for if you are a man of judgment, you will thereby become an ass; and if you are ignorant, you will increase your stupidity."

No. LXXXI.

It is well known, that if a child lays hold of the bridle of a tractable camel, he may be led a hundred fursungs without being in the least disobedient; but if the road becomes dangerous and threatens death, and the child, through ignorance, wants the camel to go that way, he slips the bridle out of his hand, and will not obey him any longer; because in the time of danger courteousness is a crime; for they have said, " An enemy does not become a friend, through indulgence; nay, it increases his avarice." Be humble unto him who shews you kindness, and to him who acts contrarily, fill his eyes with dust. Speak not with favour and kindness to a man of austere countenance; for rusty iron is not polished with a smooth file.

No. LXXXII.

WHOSOEVER interrupts the conversation of others, to make a display of his own wisdom, certainly betrays his ignorance. The sages have said, that a wise man speaketh not until they ask him a question. Although the temperament of the dicourse may be true, yet it is difficult to admit his pretensions.

No. LXXXIII.

ONCE when I had a sore under my garment, my superior, on whom be the mercy of God! every day asked me, "How do you do?" Avoiding to mention the seat of my complaint, for it is not decent to call every part by its name. He who does not ponder his words, will be offended at the answer which he receives. As long as you are in doubt whether an expression is perfectly correct, you ought not to open your mouth. If by speaking truth you should continue in confinement, it is better than getting released by uttering falsehood.

No. LXXXIV.

TELLING a lie is like inflicting a wound, which when healed leaves a scar. Joseph's brethren, having become notorious for falsehood, when they spoke truth, it was not believed. God hath said "You shall be interrogated concerning your affections."

When one who practises veracity commits a mistake, it is allowable to pass it over; but when he who is notorious for falsehood, speaks truth, you will say it is a lie.

No. LXXXV.

MAN is beyond dispute the most excellent of created beings, and the vilest animal is a dog: but the sages agree, that a grateful dog, is better than an ungrateful man. A dog never forgets a morsel, although you pelt him an hundred times with stones. But if you cherish a mean wretch for an age, he will fight with you for a mere trifle.

No. LXXXVI.

A SENSUALIST does not practise virtue, and he who is unskilful is not fit to rule over others. Spare not the voracious ox, for a

glutton is given to sloth. If you wish to fatten like an ox, submit your body to the oppressors like an ass.

No. LXXXVII.

It is said in the Gospel, "O sons of Adam, If I should grant you riches, you would be more intent on them than on me; and if I should make you poor, your hearts would be sorrowful; and then, how could you properly celebrate my praise, and after what manner would you worship me? Sometimes in affluence you are proud and negligent, and again in poverty, you are afflicted and wounded. Since such is your disposition, both in happiness and in misery, I know not at what time you will find leisure to worship God."

No. LXXXVIII.

The divine will displaces one from the throne of royalty, and preserves another in the fish's belly. Happy is the state of him, who keepeth thee, O God, in continual remembrance, although he were in the belly of the whale, like Jonas.

No. LXXXIX.

If God should unsheath the sword of his wrathful indignation, both Prophets and Saints would shrink back with dread; and if he were to bestow a glance of benignity, the wicked would obtain virtue. If at the resurrection he should be strict in judgment, what can even the Prophets plead in excuse. Let us say, "Out of thy mercy remove the veil, seeing that sinners are in hopes of pardon.

No. XC.

He who is not brought into the road of rectitude by worldly afflictions, shall suffer for eternal punishment. The Almighty said, "Of a truth, I will cause you to suffer light punishment, and not the greatest torments." Great men first admonish, and then confine; when they give advice, and you listen not, they put you in fetters. The fortunate take warning from the histories and precepts of the ancients, in order that themselves may not become an example to posterity.

The bird alighteth not on the spread net, when it beholds another bird in the

snare. Take warning by the misfortunes of others, that others may not take example from you

No. XCI.

He who is born deaf, how can he hear; and he on whom the noose is flung, how can he avoid going? To those who are befriended by God, the dark night is as bright as the shining day; but this happiness is not procurable by the strength of the arm, until it is granted by God. To whom else shall I complain, since there is no other judge, and there being no hand higher than thine? Whosoever thou guidest, cannot stray, and whosoever thou causest to wander, hath no guide.

No. XCII.

A Durwaish, whose end is good, is better than a king whose end is evil. It is better to suffer sorrow before, than after, the enjoyment of happiness.

No. XCIII.

The sky enriches the earth with showers, and the earth returns it nothing but dust. A jar exudes whatever it contains. If my disposition is not worthy in your sight,

quit not your own good manners. The Almighty beholdeth the crime, and concealeth it; and the neighbour seeth not, yet proclaimeth it aloud. God preserve us! if men knew what is done in secret, no one would be free from the interference of others.

No. XCIV.

Gold is obtained from the mine, by digging the earth, and from the miser, by digging his soul. Men of grovelling disposition expend not; and hoard with care; saying that the hopes of expending, is better than having spent. You will see one day, according to the wish of the enemy, the money left, and the wretch dead.

No. XCV.

Those who do not pity the weak, will suffer violence from the powerful. It does not always happen that the strong arm can overpower the hand of the weak. Distress not the heart of the weak, lest you fall by one more powerful than yourself.

No. XCVI.

The wise man, on beholding contention, withdraweth himself; and when he seeth

peace, droppeth anchor; because there is safety on the beach, and here is enjoyment in the middle.

No. XCVII.

THE gamester wants three sixes, but three aces turn up. Pasture land is a thousand times better than the plain; but the horse has not command of the reins.

No. XCVIII.

A DURWAISH, in his prayer, said, "O God shew pity towards the wicked, for on the good thou hast already bestowed mercy, by having created them virtuous."

No. XCIX.

JUMSHAID introduced distinctions in dress, and was the first person who wore a ring on the finger. They asked him why he had given the whole grace and ornament to the left, whilst excellence belongs to the right hand? He replied, The right hand is completely ornamented by its own rectitude. Feridoon commanded the Chinese embroiderers to embroider the following words on the outside of his pavilion, "O man of prudence, do thou good to the

wicked; for the virtuous are of themselves great and happy."

No. C.

THEY said to a great man, "Seeing that the right possesses so much excellence, what is the reason of their wearing the ring on the left hand?" He replied, "Don't you know that the virtuous man is always neglected? He who hath appointed both happiness and misery, bestoweth either virtue or riches."

No. CI.

HE is the proper person to give advice to kings, who neither dreads the loss of his head, nor seeks for reward. He who is orthodox, whether you pour money under his feet, or apply an Indian scimitar to his head, has neither hope nor fear, from any one; and this is the true basis of piety.

No. CII.

A KING is for the restraint of oppressors, the superintendant of police, for guarding off murderers, and the Cazy for hearing complaints against thieves. Two men of honest intentions never refer their complaint to the Cazy.

When you perceive what is just, and that it must be given, it is better to give it with kindness, than with contention and displeasure. If a man does not pay the tax willingly, the officer's servant will exact it by force.

No. CIII.

THE teeth of every one are blunted by sourness, excepting the Cazy's, which are affected by sweetness. The Cazy, who takes four cucumbers as a bribe, will admit evidence in your favour for ten fields of musk melons.

No. CIV.

WHAT can an old prostitute do but vow not to sin any more; or a degraded superintendent of police, besides promising not to injure mankind? A youth who makes choice of retirement, is a lion-like man in the path of God; for an old man is not able to move from his corner.

No. CV.

THEY asked a wise man, why out of many famous trees which the Almighty hath created, lofty and fruit-bearing, the cypress alone is called free, although it beareth

not fruit. He replied, " Every tree hath its appointed fruit and season, with which it is at one time flourishing, and at another time destitute and withering ; to neither of which states the cypress is exposed, being always flourishing, as is the state of those who are free. Place not your heart on that which is transitory ; for the river Tigris will continue to flow through Bughdad after that the Khalifs shall have ceased to reign. If you are able, imitate the date tree in liberality, but if you have not the means of munificence, be free like the cypress."

No. CVI.

Two persons died, and carried with them regret. He who had riches, and did not enjoy, and he who had knowledge, but made no use of it. No one ever saw a learned man who was a miser, that people did not endeavour to point out his faults ; but if a generous man hath two hundred defects, his generosity will cover them.

CONCLUSION OF THE BOOK.

THROUGH God's assistance, the book entitled the Garden of Roses is now brought to a conclusion. Throughout the whole of this work, I have not followed the custom of authors, by inserting verses borrowed from former writers. It is better to be dressed in one's own old garments, than to ask the loan of a new vest. The discourses of Sâdy are for the most part cheerful, and mixed with pleasantry; on which account the short-sighted extend the tongue of reproach, saying, that it is not the part of a wise man to waste the brain in vain pursuits, and to endure the smoke of the lamp without deriving any advantage; however the enlightened minds of the intelligent, who comprehend the tendency of a discourse, are sensible that the pearls of salutary advice are threaded on the string of style; and that the bitter medicine of admonition, is mixed with the honey of pleasantry, in order that the reader might not in disgust refuse his acceptance. We have offered our advice in its proper

place, and spent a long time on the undertaking; if it is not listened to with the ear of avidity, yet the messenger performs his duty by delivering the message. O thou who perusest this book, entreat the mercy of God for its author, and pardon for him who transcribed it, and ask for your own self whatever good you may require, after which implore forgiveness for the owner of it. The book is finished through the aid of that Monarch who is the bestower of all good gifts.

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